

# Dominion Presbyterian

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## Note and Comment

An exchange has an article on "The Decadence of Calvinistic Theology." This is hopeful. Only a few months ago it wrote on the "Death of Calvinism." A system which was dead and is now only declining must be stronger than it was. By and by the editor may have a vision of Calvinism as it really is—strong, evangelical and victorious.

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"I hear that you are popping up again," said a great lady once to Mr. Gladstone. Cromwell, too, is popping up again, says the London Christian World. Cromwell, with his Protestantism and his Puritanism, his belief in a Free Church, in a free State, his determination to make politics a department of applied religion. His part is not yet done in the making of this nation. The twentieth century may find his mark cut as deeply into it as did the seventeenth.

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In an address delivered before the Methodist ministers of New York, Dr. Cuyler, in his inimitable way, told his brethren that of late years "Methodism in New York has obtained a certain amount of learning but has lost a great amount of lungs." It is well enough, says The Interior, to have a sharp axe when one sets out to clear away the forest, but no axe will stave for lack of resolution in the arm that swings it.

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It is reported that the committee of New York Presbytery to inquire into the charge of heresy preferred against Prof. McGiffert, has held a meeting but nothing has been divulged as to what was done. As the committee has until November to report, it is petty well known that advantage will be taken of the interval by prominent Presbyterian ministers who recognize the injurious effect on the Church of a heresy trial to induce Dr. McGiffert to withdraw. This course is being urged by the leaders in the denomination as the easiest solution of the difficulty. But it is said Dr. McGiffert is disinclined to go. He wishes to continue to be a Presbyterian, and a part of the Union Seminary influence, it is asserted, is advising him to resist all persuasions to leave the Church.

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A writer in The Presbyterian testifies thus to the value of foreign mission work in this country: The Chinese who are instructed in Sunday schools in this country write home about the Christian work, which tends to increase the home sentiment in favor of Christianity. They bring idolatrous paraphernalia with them in coming to America, but, having lost their superstitions in this country, do not carry them on the return voyage.

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Archbishop Ireland, who has been for some time in England, expresses the hope and belief that, before very long, the English nation will be back in the bosom of the Roman Catholic Church. Of course, he would be glad to see it, and, of course, the papal reactionaries are trying to bring it about. It is our impression that Archbishop Ireland will be dead many a long year before any such catastrophe comes to England as that which is contemplated by Romanists.

A spiritual revival is going on in Italy none the less important that it attracts little attention. In one parish (which includes several villages) fourteen meetings were held in four days. A number of nominal Catholics (probably in fact utterly irreligious) have been admitted to the Protestant churches in various parts of the country, five in Como, six in Florence, sixteen in Naples, twelve in Genoa, twenty-seven in Turin, and so on. Lectures on the Passion of Jesus Christ, given by Pastor Buffa at Messina, have attracted large audiences every evening, and similar lectures by Pastor Ronzone have met with large public approbation at Rieti.

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Under the title of "A Dogmatic Tripper," the Daily Chronicle reviews a new book by Canon Knox Little on South Africa. The reviewer tells us that the Canon went to see President Kruger at his home, and that he sneers at the old man in his elegant way. "Oom Paul is not an Anglican," says the reviewer, "and so we have this sort of thing: 'He has been represented to us ad nauseam, as a man of simple habits and deep piety.' So the statement that a man is of simple habits and deep piety nauseates the clerical mind?" Altogether, the Canon gets a bad quarter of an hour from the reviewer.

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Scotch Presbyterians have been offended and justly by the treatment of Scotch Presbyterian soldiers in India. They are not allowed to use the military chapels built by the Government with public money, on the ground that those places have been "consecrated." Therefore the brave Scotchmen who are and have been among the most noble members of the army in India, are compelled to worship "in a dismal theatre, or a barracks room, or the open air, or are deprived of worship altogether." The General Assembly of the Presbyterian Church at its recent meeting took the matter up and determined to seek redress through Parliament. Principal Story delivered a strong and eloquent address before the Assembly, saying with absolute truthfulness that the Presbyterian Church was the Established Church of Scotland, that the Highlanders and other Presbyterian soldiers had been foremost in every Indian campaign in making or preserving the Empire, and therefore the insult to their religion was scandalous. Elders who are soldiers of high rank in the British army, also rebuked the insolence of the Anglican Church with great indignation. The fact is another proof of the impertinence generated in time by ritualism and an Episcopalian form of government. Degeneration in the Apostolic Church began with the ordination of bishops, resulting at last in the Papacy and its abominations. The Greek Church has passed through a similar experience, and has been for many years a persecuting body. There is danger in ritualism. The churches of to-day, tending toward ritualism, should remember the past. The more simple Christian worship and Christian organizations are the greater the probability that they will remain Christian.

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A new story about Robert Browning has got into print. It was when his son was beginning his public career as a painter, and Browning was anxious about his first exhibition. "People expect so much from him, poor fellow," he said, "because he had a clever mother."

In Iceland men and women are in every respect political equals. The nation, which numbers about 70,000 people, is governed by representatives elected by men and women together.

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Last week the Prince of Wales laid the cornerstone of the new building for the British Postal Savings Bank. This institution has been the greatest of all promoters of thrift among the masses. It has now in its possession about \$600,000,000, belonging to almost 7,000,000 depositors, and has been compelled to take possession of a tract of five acres in the outskirts of London, where enormous buildings will be erected for its accommodation. Its growth has been so rapid that more than 100 clerks have been added to its staff each year for more than ten years past, and this in spite of the fact that interest on deposits have been reduced from 3 per cent., the old rate, to 2 1/2 per cent. The growth of this institution has not destroyed the trustee savings banks. Many of the smaller ones have closed, but the larger and sounder ones are in a better condition than ever before, and the total sum deposited in trustee savings banks is considerably larger than when the postoffice entered the field in 1861. Any postoffice will receive a deposit, but the withdrawal must be conducted by correspondence with the central offices in London. When a depositor reaches the maximum he may purchase consols through the bank and then reconvert his deposits of cash. The bank is used by the War Office for the savings of soldiers abroad and for the deposit of deferred pay.

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After many years discussion the Russian Government has decided to abandon the Julian calendar and adopt the Gregorian, now in use the world over, except in Russia and Greece. Consul-General Holloway sends this information from St. Petersburg to the State Department at Washington. A commission of sixteen members, including nine astronomers, has been appointed to arrange the details of the change. The Russian calendar is now twelve days behind that in general use, and is a cause of serious annoyance to Russian merchants and their correspondents in foreign countries, as papers bearing double dates are a source of confusion. The Julian calendar makes the year several minutes too long. It was superseded and the accumulated error was corrected in 1882 when Pope Gregory XIII ordained that the 5th of October of that year should be called the 15th. This arrangement was adopted by all Catholic countries, but the Protestant nations held out against it until 1700, and England until 1751. England by that time had lost eleven days, and as the error still accumulates, Russia is now twelve days behind the world. As the Czar is an autocrat he may not have the trouble that was caused in England by the adoption of Lord Chesterfield's act. By this bill the month of September, 1752 was shortened to 19 days, the day after the 2nd being the 14th. Many of the people were infuriated at this arbitrary annihilation of eleven days, and the matter was made a political issue. "Give us back the eleven days we have been robbed of" became the election cry. Hogarth's caricature preserves the memory of it. While the change in Russia will necessitate the adjustment of rents, commercial paper and many other matters, it will forever rid the country of the confusion involved in the present system.

# The Quiet Hour

For Dominion Presbyterians.

## \* Daniel in the Den of Lions.

There have been many discussions concerning the book of Daniel, the date and details of the hero's life, the explanation of the visions, the language and style of the document; it may be that unanimity of opinion can never be reached on these subjects, but there is one fact that can never be disputed, viz. that the name of Daniel has become a symbol for moral courage, faithfulness to duty and loyalty to clear conviction. His noble figure has been an inspiration through many ages, the influence of his life has helped many a young man in the critical hour. The popular hymn which calls us to "dare to be a Daniel, dare to stand alone," may not have great merit as a piece of poetry but the ideal that it represents and the power that it demands is of a high order. There are great crowds who follow the fashion, and go with the stream, but these are not creative spirits, or reformers and saviours of society. The world as well as the Church owes much to the men who received from God the power to think for themselves, to have learnt convictions and to be true and steady in the hour of danger. Whether it is Daniel, Peter, Paul, Luther or Knox "the sacred right of rebellion" is rightly exercised by men who feel that they must obey God rather than men. By such men was won for us the right to pray to our own God in our own way.

This is a picture of deliberate action, it is fearless but not frantic; it is the action of a man who has thought out the matter in the presence of God, who having had his secret Gethsemane is prepared for the public arena. He does not desire publicity but when the challenge is thrown down he must accept it; it will not meet the case in its present stage for him to pray to Jehovah in secret and seem to honor the god of his king in public. As a rule our prayer should be private and unostentatious, but there may be a time for the saint to pray three times a day with his window open toward Jerusalem. True religion as well as real patriotism expressed itself in that act. It was done not in a flutter of excitement but from a strong conviction. It means that there are laws higher than the so-called changeless laws of "Medes and Persians," that there is a king greater than the King of Babylon, that there is something more to be feared than a den of hungry lions. We all profess to believe these things but it is men of the Daniel type who have proved the reality of these beliefs. When so proved they command respect; wise kings know that the men of honest convictions are their best servants and that to persecute such men is bad policy. In a moment of thoughtlessness this king was led to do a thing which caused him sorrow, to set brute force against force of soul, and to try to coerce a man whose body might be crushed but whose soul could not be made to bow before idols. Victory in such a contest would be lost to the king and could by no means prove the superiority of the king's religion, at the best or worst it could only show that in the physical sphere a lion is stronger than a man, a thing well known before.

There is also another truth of a higher order which the Saints had proved before, but which needs to be constantly manifested and believed, than a man, a thing well known before.

\*S.S. Lesson for July 30th, Dan. 6, 10-23. Golden Text: "The Lord is thy Keeper," Psalm \*21, 5.

deliver those who trust in Him. The men who have lived the greatest careers and rendered the greatest service to the Church have had this strong conviction. James is delivered by having the martyr's crown awarded to him. John is delivered by being preserved for a long life of service. Paul is delivered from shipwreck that in due time he may be "offered up," apparently a victim of persecution, but really a sacrifice of faith. In this case the king may be anxious and careworn for fear of losing a good servant and because he has been entrapped into doing a wicked, foolish thing, but the prophet can await his fate with calm confidence, knowing that the pathway of duty leads to glory and to God. There was, however, a larger deliverance than that of any individual. Babylon, with all its worldly splendor, passed away and crumbled into ruins, but Israel seemingly weak and insignificant, went forth to a great vocation because she possessed a great revelation, forms of truth and modes of worship which inspired men to Daniel-like faith and conduct. Brute force cannot conquer the truth; the Church cast into the fiery furnace or thrust into the den of lions comes out purer and stronger. The laws of the Medes and Persians cannot prevail against the laws of God. There is only one abiding rock and perfect refuge and blessed are those of whom it may be said "the eternal God is thy refuge and underneath are the everlasting arms."

## God Knoweth Best.

By Mary Wheaton Lyon.

The gates of life swing either way  
On noiseless hinges night and day.  
One enters through the open door,  
One leaves it to return no more.

And which is happier, which more blest,  
God knoweth best.

We greet with smiles the one who comes  
Like sunshine to our hearts and homes,  
And reach out longing hands with tears  
To him who in his ripened years  
Goes gladly to his heavenly rest.  
God knoweth best.

He guards the gates. We need not dread  
The path these little feet must tread,  
Not fear for him who from our sight  
Passed through them to the realms of light.  
Both in His loving care we rest.  
God knoweth best.

## \* The New Heart.

Ezekiel was a younger contemporary of Jeremiah, and he exercised his ministry among the captives in Babylon. He was a priest as well as a prophet, and as we may see from this lesson he has something of real poetic power. As with ourselves, sorrow had different effects on different people in the Babylonian exile. Some were made sincerely penitent as they thought upon the great calamities which had come upon their nation and others were stirred to bitter rebelliousness of heart. Some learned in the day of adversity a purer patriotism, and others turned to seek satisfaction in commercial activity and worldly greed. Some turned from idols to serve the living God, while others were ensnared by an ever baser

\*S.S. Lesson for August 6. Ezek. 36, 25-36. Golden Text—"A new heart also will I give you."

idolatry. The prophet had no easy time among these exiles; he often wept in bitterness of soul, but he maintained in the darkest days a mighty faith. God would give back to His people their land and restore to them their temple hence they must wait upon Him and prepare for the blessing. In the words which we are studying the prophet draws near to the Evangelical standpoint; he recognizes in his own way two great truths, that a prepared people is needed as well as a prepared place, and that the most important element of preparation is a new heart. Many Jews felt their national pride wounded when they thought how they had lost their place and power as a people; like their successors in the days of Our Lord they longed for political freedom and prestige, and they were slow to believe that there was something much more important, viz. moral cleansing and renewal. The prophet might have been popular if he had been content to dwell on the prospects of political restoration and to picture in glowing colors a great and brilliant national future, but it was always the prophet's duty to make prominent the unpopular and neglected truth. He puts the truth in a form which ought to have ensured for it a glad, grateful acceptance, and which makes it still appropriate and powerful. It is a promise from the living God to His needy people. A promise of cleansing. Clean water shall be sprinkled upon the people to wash away the filthiness of impure worship and wicked living. Though we are innocent or such actual and abominable idolatry, we in a very real sense, need this promise. To make us fit to appear in God's presence and to offer acceptable homage, we need to be washed. Heb. x. 22. Then there is the promise of a new heart; instead of the stony heart shall be given a heart of flesh. Note that Ezekiel does not, like Paul, use the word "flesh" as meaning the base and sensual nature; to him it means the human and the humane. Sin is really unnatural, inhuman, degenerate. God will take away the cold, cruel, selfish heart and give a true human heart, according to God's thought of what man's heart should be. Note further that in the Old Testament the heart does not mean, as in modern usage, the feelings, or emotional side of human nature but the whole spiritual life. "As a man thinketh in his heart so is he." The promise therefore indicates a complete renewal of the moral nature. A new principle of life is to be given, even the spirit of the living God, and this shall bring about a new social life, causing the people to walk in the way of God's commands and manifest in their conduct the true religion. The reason we see proceeds upon the high principle, "Seek first the Kingdom of God"; it prophesies first of righteousness and then of blessing. "And ye shall dwell in the land I gave to your fathers, and ye shall be my people and I will be your God." After this comes the promise of material prosperity, and the people with the new heart will be ready for it and they will make the right use of it (Verse 31). It will not have the influence which too often goes with prosperity of making them swell with pride and glory in their own good fortune as favorites of heaven. The very abundance of the blessing will make them feel the more their infirmity and their wretched unworthiness. In this they do well, for, as the prophet informs them, it is not their merit which has brought this abundance of blessing, but the sovereign grace of the God whom they have neglected. God will fulfill his kindly purpose and manifest his glory. "The heathen that are left round about you shall know that I the Lord build the ruined places and plant that that was desolate." Election is not of merit but of grace, and it is not that the elect should be filled with self-satisfied pride but that through their grateful service God may reach the heathen. If we can say "not more than others we deserve but God has given us more," we should also strive to render the more abundant service to the glory of Him who is our Redeemer and King.

For Dominion Presbyterian.

## The Century Fund.

By Rev. W. G. Jordan, D.D.

This indefinite title is perhaps even better than "The Twentieth Century Fund," as the special effort is meant to have both a backward and a forward look. To use a well worn but by no means out-worn formula, it is to show that we praise God for that which is past and trust Him for that which is to come. The sentiment of gratitude is to be made an important part of the movement but the substantial result aimed at shows faith in our vocation as a Church that there is a great work to be done, in this land, during the early years of the coming century, and that we must be prepared to take our fair share in it. Money is needed in every department to place our educational institutions on a sound basis, and to enable the home and foreign committees to push forward their important work with unabated vigor. Presbyterians are apt to pride themselves upon keeping up a steady pace, and we are not wont to get excited over the observance of special times and seasons. Dr. Warden made out a good case before the Assembly and it will be well if the matter can be put before the congregations in the same comprehensive fashion. For it must be distinctly understood that this is a special appeal for two years, and that the gifts devoted to it are not to be taken from the regular offerings. When we hear of a minister who gives \$5,000 it is easy for some one to remark that two hundred such ministers could give the whole sum. We are glad to hear of a minister who has both the ability and the disposition to treat the fund in this generous way. But no Church is likely to have many ministers so situated, and we will not be understood if we say that it would not be desirable for any Church to have a large number of wealthy ministers. The idea, however, is that ministers must be leaders as well as teachers in this special effort. When we are reminded that it simply means \$6.00 instead of \$5.00 the next two years to the general work it seems to be an easy matter. But as Principal Grant warned us these averages are in danger of being misleading. We do not think, however, that the effort will be difficult if it can be made general, if there can be a wide spread feeling of enthusiasm which will make the motto "Something from every congregation" a reality. As far as possible it should be something from every member, not so much for the sake of the "something" as for the sake of the principle involved. The efforts to make this scheme universally acceptable will do good in deepening the sense of personal responsibility and in quickening the feeling of corporate enthusiasm. It is a life of law that men prize an institution in proportion as they give to it, something of their own life, their substance and their strength, and if our people can be led to feel that they celebrate the closing century by acting in union for a worthy end, the Church of their fathers and the Church of their children will be more real to them. We need then to have it clearly understood that the spirit and not the size of the subscription is the main thing. It is true that there has been a great deal of cant talked about the widow's mite. There are many people who offer a "mite" who are not widows and are not poor. If it was not that we wish to avoid the legal basis they deserve the treatment that was meted out to them in a certain congregation, were it stated that the widow's mite was welcome but to prevent any mistake it had been decided to fix the value of the "mite" at two dollars and a half. It is to be hoped that the "mean people" were sufficiently gifted with the sense of humor to feel the force of the appeal. We do not think that our committee will need to use means of that kind. We trust, however, that there will in the best sense be many "mites," gifts from those who feel that even a small gift may express their love to their Church, and who can declare before God that in their case a tiny gift

does not mean lack of interest or littleness of love. There are many children of the Church who can give a single dollar to this special fund and give it in a simple, beautiful way that will link them more closely to the large life of the Church. But on this and many other phases of the scheme there will be frequent opportunity for kindly comment.

## At Thy Table.

By Rev. O. E. Hart.

Gracious Saviour, All in All,  
At thy table we appear,  
Claiming naught that we have done,  
Coming only at thy call.  
Trusting thine own precious blood.  
In the garden, on the cross,  
Crimson stream from heart of love,  
Blessed, healing, cleansing flood,  
Oh, thou blessed Master mine,  
Claim me for thyself alone;  
Purchased, ransomed by thy death,  
All I have is wholly thine.  
Help me now, O Christ, to take  
Of thy body giv'n for sin.  
Help me drink remission's cup  
In thy name, and for thy sake.

Pardoning love, dear Christ, I crave,  
Purity of heart and life,  
Resurrection from the grave;  
Heav'n eternal with the best,  
Robe and palm and victor's crown,  
Entrance with the ransomed ones.  
To thine everlasting rest.

## The Life of Victory.

By Rev. Andrew Murray.

In the life of the believer there sometimes comes a crisis, as clearly marked as his conversion, in which he passes out of a life of continual feebleness and failure to one of strength, and victory, and abiding rest. The transition has been called the Second Blessing. Many have objected to the phrase as being unscriptural or as tending to make a rule for all what was only a mode of experience in some. Others have used it as helping to express clearly in human words what ought to be taught to believers as a possible deliverance from the ordinary life of the Christian, to one of abiding fellowship with God and entire devotion to His service. In introducing it into the title of this book, I have indicated my belief that, rightly understood, the words express a scriptural truth and may be a help to believers in putting clearly before them what they may expect from God.

Paul contrasts the life of the Christian under the law with that under grace, the spirit of bondage with the Spirit of adoption. What does this mean but that Christians may still live under the law and its bondage, that they need to come out of this life into the full life of grace and liberty through the Holy Spirit, and that nothing is needed but the surrender of faith, to accept and experience what grace will do by the Holy Spirit.

To the Corinthians, Paul writes of some being carnal, and still babes, walking as men after the flesh; others being spiritual with spiritual discernment and character; to the Galatians he speaks of the liberty with which Christ, by the Spirit makes free from the law, in contrast to those who sought to perfect in the flesh what was begun in the Spirit, and who glorified in the flesh; all to call them to recognize the danger of the carnal, divided life, and to come at once to the life of faith, the life in the Spirit, which alone is according to God's will.

Everywhere we see in Scripture what the state of the Church in the present day confesses, that conversion is only the gate that leads into the path of life, that within that gate there is still great danger of making the path, of turning aside or turning back, and that

where this has taken place we are called at once, and with our whole heart, to turn and give ourselves to nothing less than all that Christ is willing to work in us.

Just as there are many who have always thought that conversion must be slow and gradual and uncertain, because they only take man's powers into account, and cannot understand how it can be sudden or final, so many cannot see how the revelation of the true life of holiness, and the entrance on it by faith out of a life of self-effort and failure, may be immediate and permanent. They look too much to man's efforts, and know not how the second blessing is nothing more or less than a new version of what Christ is willing to work in us, and the surrender of faith what works all to Him.

I would fain hope that what I have written may help some to see that the second blessing is just what they need, is what God by His Spirit will work in them, is nothing but the acceptance of Christ in all His saving power as our strength and life.—Condensed from the Record of Christian Work.

## A Man of Prayer.

The late Rev. Dr. A. Bonar, pastor, devotional writer, poet and saint, was one of the most devout men of his time. He spent much time, even in his busiest seasons, in prayer. He knew the help which comes from the ejaculatory utterances of the soul in hours of need. The following extracts from his diary will illustrate his devotional habits.

When about thirty, just settled at Collyer, he writes to his brother Horace: "Pray for Collyer; we have no more than a few drops yet, and I believe I am to blame. I work more than I pray. The subject of prayer seems to have been continually on his heart, as may be inferred from expressions like the following: "God has this week been impressing much upon me the way of redeeming time for prayer by learning to pray while walking from place to place." God will not let me get the blessing without asking; until I get up to the measure of at least two hours of pure prayer every day I shall not be contented." "My chief desire should be to be a man of prayer, for there is no want of speaking and writing, and preaching, and teaching, and working, but there is need of the Holy Spirit to make all this effectual." "Fully convinced that the best thing I can do, in my study and mode of conducting work, will be to give more time to prayer, and always to give it the earliest place in my employments." "In prayer in the wood for some time, having set apart three hours for devotion; felt drawn out much to pray for that peculiar fragrance which believers have about them who are very much in fellowship with God." "I must at once return through the Lord's strength to not less than three hours a day spent in prayer and meditation upon the Word." "I got away alone in the afternoon to the hills and spent five hours in meditation and prayer." At sixty-six he writes: "The Lord's teaching me more prayerfulness," and he records a new lesson "in regard to the helplessness of trying to pray every hour of the day though only for half a minute."

"So might I, toiling morn till eve,  
Some purpose in my life fulfil,  
And, ere I pass, some work achieve,  
To live and move when I am still  
I ask not with that work combined  
My name shall down the ages move,  
But that my toil some end shall find  
That man may bless and God approve."

Amidst the storms which desolate our path-way, while journeying through the wilderness toward the country covenanted to us by our God, his great and precious promises become the manna that feeds our fainting hearts and nourishes our spirits on the way.



# World of Missions

## Rain in India.

Rev. R. P. Mackay, of the Presbyterian Missions, has received a letter from Rev. F. H. Russell, who is stationed at Dhar, Central India, stating that the first rains had set in on June 15, and that the indications were that the season would be a good one.

## Tributes to Rev. Dr. S. H. Kellogg.

Readers of the Dominion Presbyterian have been informed of the sudden death of this devoted and beloved missionary. We are glad to be able to give some definite information concerning his death, from some of the leading papers of India, and also to make brief extracts from their extended and eloquent expressions of esteem and sense of loss.

The Indian Witness, speaking of the manner of his death, says:

"Three days before his death Dr. Kellogg preached in the M. E. Church, Mussoorie, on Luke 20: 36, 'Neither can they die any more.' On the previous Wednesday evening, at a prayer meeting, he had spoken of the words, 'For this God is our God for ever and ever; he will be our guide even unto death,' bringing out the thought that God will be our guide beyond death. How little he knew that soon he was to have both promises fulfilled to him: the Guide beyond death coming in a moment unexpected to fulfill the promise upon which he had made his servant to hope, henceforth, forever, to be his Guide. On Tuesday night, May 2, Dr. Kellogg led a prayer meeting at Dr. Valentine's house of which Dr. Valentine writes: 'I have never heard him speak with greater clearness, animation, brilliancy, and fervor,' running through the Scriptures and gathering passage after passage to show the relation of the world to the 'ages to come.' Thus during his last week on earth the Spirit led him to speak words of promise for our comfort, assuring us that the Guide was ready that morning to go with him through all the 'ages' that stretch beyond death. At 7 o'clock on Wednesday morning, May 3, Dr. Kellogg left his house for a ride on his bicycle. He was an experienced rider, few better. He had been hundreds of times over the road running through his compound without an accident. He passed out of his house with a few bright, cheerful words to his wife. Two roads run from the house, one going down to the kitchen, and the other above this, a good, broad stretch of road and ground.

"He had not gone more than twelve yards in this upper road when he was thrown from his bicycle onto the kitchen road below, a distance of fifteen feet. No one saw him when he fell. The cook heard the fall, and running out of the kitchen found him lying in the middle of the road dead. Within five minutes' of his leaving the house Mrs. Kellogg met the cook and another man bringing him back dead! How the accident happened no one can tell. It may have been a sudden attack of vertigo, or something went wrong with his wheel, or his attention may have been diverted for a moment or two, and before he knew of the danger he was whirled from his wheel to the road below, his head striking on a sharp stone, the left temple smashed in, producing death instantaneously. And instantaneous death, if he was not to be among those on earth to welcome our Lord when he returns, is the death our dear brother would have chosen. It was granted him to pass in a moment through the valley which so many, like

our brother, shrink from. For many years he had been the experience and hope of the Apostles. 'For in this we groan earnestly desired to be clothed upon with our house which is from heaven . . . for we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.' It was granted to him to pass out of this tabernacle without the pangs of dissolution which so often force the spirit to groan 'being burdened.' In a moment our beloved brother was 'absent from the body and at home with the Lord.'

"I think it was when he was a student at Princeton he wrote a tract entitled, 'A Living Christ,' that furnishes the key to his life. Christ the Kingdom of the Lord Jesus this was a great present reality to him. Hence, in part, his delight in the Prophetic Scriptures, in which the Kingdom of Christ is seen progressing through the ages until at last 'the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever.' Dr. Kellogg had indeed the spirit of the true prophet.

"Like the prophets (1 Pet. 1: 11) he too was ever enquiring and searching diligently what or what manner of times the Scriptures signify when they testify concerning the glory of Christ following his sufferings. He believed the personal coming of the Lord Jesus to be 'the blessed hope' of the Church. That 'blessed hope,' he often said, had made him a missionary, and brought him to India. He believed that a revival of this 'blessed hope' would lead to a revival in missionary interest in the Church. He never counted the cost when truth was at stake. How shall I speak of him as a missionary—of his thorough knowledge of the Hindi language, unsurpassed by any foreigner; of his mastery of the subtleties of the Hindu system of philosophy and religion so that he could follow the thought of the Pandit and learned Hindu, of his power to make the most difficult subject clear, once by request of the children taking them through the prophecies of Daniel, making these prophecies full of interest and meaning; of his Bible readings in Dehra, Mussoorie, Landour and other places, making the Bible a new book to some; of his missionary spirit, so that he delighted to get out into the villages to preach to the unlearned or ignorant, of his longing for the upbuilding of the Church in India, only a few weeks ago making a long and wearisome journey to Jhansi to attend a meeting of Presbytery, and returning with joy at the privilege he had of taking part in the ordination of one of his old pupils; as I think of all this, and of his many great gifts, I think the crowning grace of all was his unaffected humility and love of men."

The Indian Standard has the following:—"Early on the morning of Wednesday, May 3, one of the busiest brains in all the world suddenly ceased from its activities. One can hardly conceive of a stronger presumption in favor of a life beyond the grave than that afforded by the inconceivability of the instantaneous destruction of a mind such as controlled that busy brain. One moment thinking deep thoughts, solving vast problems, reaching up to touch the very infinite, and the next—ceasing to be? Impossible! Infinitely more reasonable is it to believe, even apart from revelation, that the law of continuity and development has not been broken; that deeper now are the thoughts, vaster the problems solved, closer the touch with the infinite. And revelation dispels all doubt and fully confirms our hope, telling of fuller

knowledge, higher service, unclouded communion with the Father of spirits. Reverently may we slightly change the words of the Book, and say of him whose eyes have so recently opened on the vision glorious, Then in a mirror, darkly; but now, face to face!"

Wilt thou not high ideals woo,  
High aims that breathe with life born new?  
Wilt thou not choose right means to ends,  
Means that the Truth always commends?

## A Chinese Seeker for God.

In the northwest of China, in the city of Lan-shau, with 20,000 inhabitants, a C.I.M. native colporteur was one day selling his books in the courtyard of the chief temple of the city.

An old man passing by stopped to hear the colporteur describe the books. Then he bought one. Some time after the colporteur was selling books in the court of the official residence of the viceroys of the province. Some of the servants began to hustle him and threaten to beat him if he did not go away. The old man to whom he had sold a Gospel some days before was there. He interferred on behalf of the colporteur, who then discovered who he was.

His name was General Ma. He was treasurer of the province, and the general commanding the forces of the city, one of the greatest generals in China of the rank of brigadier-general. He had fought in the Manchu rebellion. He had been a most religious man, seeking after God for twenty-six years.

Long ago he met one of his friends from the South, and this man said to him, "What do you worship, Mr. Ma?" "I worship so and so, and so, and so," and he ran off a string of idols. "Well," said his friend, "You should worship the God of the foreigners. He is a very powerful God."

He did then begin to worship God, but only as one of his gods. After twenty-six years, when he had obtained the second button of rank in the empire—the red button—he determined to throw up all his rank, all his position, and he never attended the levees of the governor again. He stayed in his house and his desire was to be a holy man as they call it sitting in one position, never moving, never speaking. He had three years of that.

After three years he determined that it was not possible to continue it, and he gave it up. Just then he met the colporteur in the temple, and now he knows and believes the Gospel. As he has not yet quite broken off from opium smoking, he is still unbaptized. But he has just given a remarkable proof of devotion to the Lord Jesus.

A little while ago he was walking away from the mission chapel, where he had been attending service, when a Yamen runner came up to him. The man gave a profound bow, and said, "Is it possible that I speak to the great man, Ma?" "Yes," said Mr. Ma, "that is my name." The messenger said, "I have been charged by the governor of the next province to invite you to come up to his capital. I have travelled fifty days' journey and have been seeking you for three months. My message is in this letter." The message was that he should come up and take command of the right wing of the guards of the governor. The highest rank that a brigadier-general can obtain is to command this right wing.

"He came to my house," says Mr. Solihill-Turner, and said, "I want to talk over this matter with you." We talked it over, and, of course, before very long we got upon our knees, and prayed to the Lord that the way might be made clear.

Mr. Ma then said, "I cannot go." I said, "Think what it means."

"I have been seeking Jesus for twenty-six years," he said, "and am an old man now, and I have found Him. If I went to that place there is no one to teach me." So he stayed where he was, and he is there to-day.—The Presbyterian, London.



## Divine Healing.

By Rev. S. E. Wishard, D.D.

All Christians believe that God is the healer, that "every good and perfect gift cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Health and healing are among the good things that come from him. All intelligent Christians believe and acknowledge that our daily bread comes from him. He has taught us to ask for "our daily bread." We believe also that it would be mockery to ask him for it, and then sit down and wait for him to bring it to us miraculously. He did bring it miraculously to Elijah. He did the same to the widow whose barrel of meal did not waste and whose cruse of oil did not fail. He did it miraculously for forty years in the wilderness. He supplied Israel with 234,844 bushels of manna every day, which was equivalent to more than three miles of solid freight train loads, during all the journey in the wilderness. Why should we not sit down, therefore, and pray and wait for the divine supply? God could furnish it. We can not furnish it without his help. He has taught us to ask for it. Will he not give it? Yes, on condition that we comply with his direction. He has told us what that condition is: "In the sweat of thy face shalt thou eat bread." Toil and trust obtain the bread. Use the means and ask God to prosper you and give his blessing. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." It is along the line of doing that the bread comes. The man who toils for his bread is doing good. "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel."

It is perfectly plain, therefore, that some provision is to be made for the life and health of the family. Food, raiment and occupation must be provided, or the family will die. If health should be impaired, shall we cease to provide at that point? By what process of reasoning, or on what principle of trust, shall we cease to use the means necessary for the health of the family at that particular crisis?

The advocates of divine healing without the use of medicine reply that we are commanded to get our bread by toil, as above quoted, but have no such command to use medicinal agencies. Is that correct? The careful student of God's Word will discover precisely the opposite.

Our Savior gave us the parable of the good Samaritan (Luke x. 34), who turned aside to the wounded man, "and bound up his wounds, pouring in oil and wine." He gives us a picture of the best aspects of benevolent life, and enforces it by his command, "Go and do thou likewise."

The veriest tyro in Biblical knowledge knows that oil and wine were the great medicinal agencies in the East in the time of our Savior. They were the cure-alls, as truly as any popular medicines of to-day. Our Savior not only commends the good Samaritan for using them as such, but commands us to "do likewise"—to look after the suffering and helpless and use such remedies as are known to be efficacious.

There is unquestionable authority for the use of means in relieving suffering and disease, in Paul's direction to Timothy. Timothy was suffering from his infirmities—and the original means, sicknesses—and needed some remedy. Paul directed him to "use a little wine" for his relief. The single point here is this: Wine was then considered a remedial agency, whether it was the best or not is not now in question. It was popularly so regarded, as much so as the best tonic is to-day. Paul directed Timothy to take it as medicine.

Why did he not tell Timothy that medicines dishonor God; that he should pray and rely upon God for divine healing, without the instrumentality of medicine? Paul evidently did not mean to count God out. He did not

mean to dishonor God by a lack of faith. Rather, he would honor God by "showing his faith by his works." Had he not believed that God would bless and use the remedy for Timothy's recovery, he certainly would not have prescribed it.

In replying to the Pharisees, who criticised our Lord for his sympathy with sinners, for his efforts to heal them spiritually and restore them to God, he replied: "They that be whole need not a physician, but they that are sick." The application was pertinent. The Pharisees claimed to be spiritually whole, and on their own assumption they did not need him. He was a spiritual physician. He came to the sin-sick souls with remedies adapted to their diseases. The sinners needed him, his remedial agency, his atoning work. To make the application he indorsed the universal verdict of common sense, that while people in health do not need a physician, they that are sick do. There were physicians at that time. There always have been and always will be. Of course, these Scriptural authorities for the use of medicines for the recovery of health, are no indorsement of quackery or poisonous drugs.

The Scriptures do not attempt to settle the question as to what were the proper remedies to be used; nor is that question under discussion now. The question is, Do the Scriptures sanction the use of medicines for the removal of disease? And both the Old and New Testaments furnish numberless allusions to the custom, and with approval. The case of Hezekiah is exactly in point, as recorded in II. Kings xx. 1-7: He was "sick unto death." He prayed earnestly for recovery, and the Lord heard his prayer and sent Isaiah with the message: "I have heard thy prayer, I have seen thy tears; behold, I will heal thee; on the third day thou shalt go up unto the house of the Lord, and I will add unto thy days fifteen years." But something further was to be done for his recovery. "And Isaiah said, Take a cake of figs. And they took and laid it upon the boil and he recovered." He had the promise of recovery, but something must be done to secure the fulfillment of the promise; and the prophet of the Lord gave direction to have it done; it was done, and God fulfilled his promise.

Both the leaves and the fruit of the fig tree were in use as medicinal remedies. The practice of figs is known to be an excellent remedy for allaying inflammation. Hence it was used in the case of Hezekiah and received the divine blessing.

But our friends who discard remedies turn at once to the case of Asa, as a sufficient answer and an insuperable objection to the use of medicine.

It is written (2 Chron. xvi. 12, 13): "Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great. Yet in his disease he sought not the Lord, but the physicians, and Asa slipt with his fathers and died in the one and fortieth year of his reign. The plain inference from this record is that if Asa had sought the Lord he would have blessed the remedies, and he might have recovered. His mistake was not in seeking medical aid—Isaiah had employed it for Hezekiah's recovery, but in not seeking God's blessing. For unless the blessing of God accompany the use of means in healing the body as well as the soul, there is no help for man, spiritual or temporal.

Paul spoke in Col. iv., 14, of "Luke, the beloved physician." Dr. Conley, in discussing this subject calls attention to the precise language. Paul did not say the beloved Luke, the physician, but "Luke, the beloved physician." If the practice of medicine had been wrong, in the same category with necromancy and witchcraft, as Christian Science claims, Paul certainly would not have called Luke "the beloved physician." He certainly would not have consented that Luke should company with him and be a sharer with him in his arduous yet glorious work. It has been reasonably conjectured that Luke became the compan-

ion of Paul that he might, by his professional skill, be of service to him in his numerous exposures, and the physical infirmities with which he had to contend. This most reasonable conclusion would explain the endearing term in which Paul speaks of him.

It is known that oil was used as a remedy for many of the diseases in the East. That fact explains the frequent reference to its use in recovery from disease. Mark says of the Apostles that "They cast out devils, and anointed with oil many that were sick and healed them." There can be no question but that this anointing was remedial, just such as was used by the physicians. The same is the intent of the passage in Jas. v. 14: "Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil." The marginal reading is, "having anointed him with oil." Having used the appropriate remedy, pray for God's blessing upon it, and the prayer of faith will secure the blessing, and the sick will recover. And yet this anointing and prayer must be in submission to the wisdom and will of God. It is time to discard the assumption that those who refuse medical aid are the only persons who believe that God heals the sick. The reverent use of instrumentalities and trust in God are in perfect harmony. —Herald and Presbytery.

## Like Christ.

By Phebe A. Holder.

In our own world of hidden thought,  
We meet most often with the Lord;  
Walking as in the Eden shade,  
Calling to us with tender word.

The listening soul His whisper hears,  
Perceives the fragrance all around,  
A holy presence pure and sweet,  
Making the place a hallowed ground.

And as we meet the Blessed One,  
We pray that He His grace would give  
To be like Him, His Spirit share,  
In loving kindness ever live.  
The inner beauty of a soul.

With constant kindness of thought,  
Still grows, 'expands in heavenly light,  
The likeness of our Lord is caught.

Kind words are music of the world,  
As if they were some angel's strain,  
Who, in a ministry of love,  
Had come to earth to sing again;  
And smiting still our human hearts  
With sweetest wounds of tenderness,  
Angelic nature giving us,  
That still our lives may others bless.

To such is life a brightness still,  
All things are fragrant, restful calm;  
The dust is laid, the fever cooled,  
And all the air is sweet with balm.  
All sounds grow softer as the ray  
Of evening's tender light is given,  
The sunset gold illumines our way,  
Makes joy of earth like peace of heaven.

In the New York Observer Rev. Ira S. Dodd discusses the question of extempore preaching. On one occasion when unable to go to the church he asked one of his elders to read to the people a sermon of Phillips Brooks. Then to a little daughter he said: "Papa will stay at home with you to-day and Mr. H.—will read a great deal better sermon than any I could preach to the people. Don't you think it would be nice if papa could do that always?" At once the child replied: "No, you ought to be there to explain it to them and make them understand, or else it wouldn't be preaching." That child had a happy conception of what constitutes true preaching.

Men do not complain of the sixth commandment, which protects their persons; nor of the eighth, which protects their property; why, then, should they complain of the fourth, which protects their rightful heritage, a weekly day of rest?

# Our Young People

## A MEETING FOR THE UNCONVERTED.

Topic for July 30: "THAT GOOD PART."—Luke 10: 38-42.

"Choose you this day whom ye will serve."

For Dominion Presbyterian.

### Choices.

By Woodford.

Topic.—Character determines choice, for as a man is so will his likes and dislikes be. "Tell me what a man likes and I will you what he is." We overlook the fact that it is what a man is and not what he has, that really settles what is his place. He is rich or poor according to what he is, not to what he has; this his heart and not his ledger reveals. It is along these lines one only can interpret aright this reading. If love is everything and having is the greatest good Martha's is the good part; if life be counted just a stuff to try the soul's strength on and being be valued as a pearl of great price Mary has chosen wisely. By limiting the range of duty, as applicable chiefly to our relations to man and only indirectly to God, too many imagine they play their part by attending strictly to the duties of their particular sphere in life, and business as house-keeping is deemed of sufficient importance by not a few to detain them from holding audience with God.

Monday.—Lot could hardly have believed that "the earth is the Lord's and the fulness thereof;" he had never thought deeply enough to know that "the meek shall inherit the earth." When he saw Abraham zealous for the honor of God he quickly took advantage of this; and eager for the riches he could hold in his hands, he pitches his tent towards Sodom. For the sake of material glory he submitted himself to moral shame. It is the sad misfortune of all whose spiritual natures are poor as Lot's, that they cannot see to choose aright in such circumstances. To know so that one can quickly see and do the right is not a matter of a moment or a day.

Tuesday.—Emerson says: "It is as impossible for a man to be cheated by any one but himself, as for a thing to be and not to be at the same time." If this be so then Esau, low-minded, poor as to ideal, of the earth earthy, is his own supplanter. Jacob amid all the capacity for religious fervor and religious craft and duplicity of his nature had immense faith. While Esau was occupied in and satisfied with having pleasure Jacob felt within him the strange stirrings of a nature that could not be satisfied with anything within the narrow limits of his tent, but yearned for that spiritual heritage which was summed up in the word birthright; and which his brother did not value at all. A meaningful description of the incident is given in the following lines by G. T. Coster:

He won, and yet I cannot see  
That what he won was loss to me,  
I am a Prince, an army mine;  
A kingdom grows around my sword,  
The Hivites flee before my face;  
I have my pleasure in the chase  
Now hunting men, now hunting beasts.

Be Jacob numbered 'mong the priests,  
And prophets who receive divine  
Communications from the Lord.

Let him and other dreamers be;  
I live for what these eyes can see;  
This happy earth's enough for me,

Wednesday.—It is not by any means the inspiration of the moment, but rather the interpretation of the experience of the past, by which Joshua is guided in his choice here. There surely ought to be many more who, if they tried to read the past, would make the same choice; as also, since God has in this way made it so easy for us to believe in Christianity, many whose faith such a view of their own lives and of history, would deepen. Reverent thought for the past is a wondrous equipment for steady progress in the future.

Thursday.—Poor is the country where wealth accumulates and men decay; and a pitiable object is the man possessing riches but not able to enjoy them. The country and the man void of understanding ever make the unwise choice—Babylon did, Rome did—not knowing enough of God's method of bestowing to see clearly that without this understanding heart, money or possessions are not wealth to him who gets the same.

Friday and Saturday.—There is something awe-inspiring in the tenor of these readings when placed side by side. The extent of the grace of God, how it would appeal to Jews who know that one so hated as a publican had been called to the kingdom of God; that Matthew accepted, would not appear so wonderful to them as that the Messiah should have invited such an one. If the first reading shows the evidences of God's mercy, in the second we have an instance that is humiliating of despite done to this wondrous grace. What led Matthew to choose as he did and the other to refuse? How was the character of each one, referred to in the readings, formed? If to these two questions helpful and satisfactory answers can be given, much sorrow for sin and folly and failure will be saved all who have this truth as it is in Christ Jesus.

### Called to Choose.

In one village writes the Rev. Mr. Simpson, of the Wesleyan Mission in India, we had to baptize some forty people. Two nights before the baptism the head men of the village came down, angry, furious, because this work had been going on, with all the bitter antagonism of Demetrius and his fellow craftsmen because their craft was in danger. They came down at ten o'clock at night, called the men out of their houses, and said to them:

"Now, then, those men that are going to become Christians, stand on one side; those who are going to be with us stand on the other side. From the men who become Christians we take away work and land; we deny them the village washerwoman; we deny them the village barber; we deny all we can. Now those who are going to be Christians go on that side."

Every one that was under instruction for baptism went and took his place as a Christian.

### A Title or Christ.

Baron Von Welz was so mastered by the missionary idea that, after pleading pathetically, but in vain, with the state church to give the gospel to the heathen, he renounced his title

and his estates, and gave himself, going at his own charges to Dutch Guinea, where he soon filled a lonely missionary grave. He vindicates his renunciation of his title thus: "What to me is the title, 'well-born,' when I am born again in Christ? What to me is the title 'lord' when I desire to be a servant of Christ? What to me to be called 'your grace,' when I have need of God's grace, help, and succor? All these vanities I will away with, and everything besides I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving Him aright."

### Extreme Unction.

Yes, I who now with angry tears,  
Am exiled back to brutish clod,  
Have borne unquenched for fourscore years  
A spark of the eternal God;  
And to what end? How yield I back  
The trust for such high uses given?  
Heaven's light hath but revealed a track  
Whereby to crawl away from heaven.

Men think it is an awful sight  
To see a soul just set adrift,  
On that drear voyage, from whose night  
The ominous shadows never lift;  
But 'tis more awful to behold  
A helpless infant newly born  
Whose little hands unconscious hold  
The key of darkness and of morn.

Mine held them once; I flung away  
Those keys that might have open set  
The golden sluices of the day,  
But clutch the key of darkness yet.  
I hear the reapers singing go  
Into God's harvest; I that might  
With them have chosen, here below  
Grope shuddering at the gates of night.

O glorious youth that once wert mine,  
O high Ideal! all in vain  
Ye enter at this ruined shrine  
Whence worship ne'er shall rise again;  
The bat and owl inhabit here,  
The snake rests in the altar stone,  
The sacred vessels moulder near,  
The image of the God is gone.

J. R. Lowell.

### For Daily Reading.

Monday July 24.—Lot's choice. Gen. 13, 1-18.  
Tuesday, July 25.—Esau's choice. Gen. 25, 27-34.

Wednesday, July 26.—Joshua's choice. Josh. 24, 14-25.

Thursday, July 27.—Solomon's choice. 1 Kings, 3, 5-15.

Friday, July 28.—Matthew's choice. Luke, 5, 27-32.

Saturday, July 29.—The young ruler's choice. Mark 10, 17-22.

Sunday, July 30.—Topic. That good part. Luke 10, 38-42.

### Eugene Field's Personality.

It was no uncommon sight in Chicago to see this tall, ungainly man with the mischievous eyes surrounded by troops of children to whom he would tell strange stories and quaint rhymes. Indeed, the story is told that on his own marriage morning, when the bridal party arrived to meet them, after waiting some time they sent a friend to look him up, and sure enough, a few blocks from the church he was found down on his knees on the pavement settling a dispute some street boys had raised over their marbles. When reminded of the more urgent duties awaiting him he left them with a merry smile and proceeded to the church. His idiosyncrasies have been talked of far and wide, and his queer den, the walls of which were lined with dolls and mechanical toys, is known to all who know him.—Self Culture for June.

## The Beauty of Nature the Voice of God.

By Prof. W. Gordon Blair, D.D.

It requires a little poetry in one's nature to understand, in any degree, the symbolical aspect of natural beauty: and to understand it fully requires more than poetry—it requires the grace of God. The Psalmist understood it well. To him the beauty of nature was the voice of God. "Thou makest the outgoings of the morning and the evening to rejoice." He loved to look on the silvery dawn, playing with the dew drops and scattering pearls and diamonds on every side, or casting its gleam on sea and lake and river, or flooding the fields and the mountains with heavenly brightness; he liked to look on this as the voice of God, saying to man, "Go forth joyously to your labor; be cheered and gladdened by your surroundings, and realize the thought that all brightness comes from above. Earth in itself is dreary; toil in itself is hard; but as there is a contact between the sun above and the earth beneath that brightens and beautifies what was lately so dark and dull a world, so let there be a contact between you and heaven; accept the brightness that comes from above, and your life will be transformed into a life of joy and hope, a triumphant march to the home above." Then, after the toils of the day, came the golden sunset, with its soothing, restful influence, its tender tints, its peaceful calm; and this to the Psalmist was God's voice calling man to rest. As he followed the sun on his westward course, he saw him turning the Great Sea into a sea of glory, and distilling something of heavenly calm on "Jerusalem the golden," and inviting toil-worn men to rest and peace. Whence came these bright but short-lived glories these joyful outgoings of the morning and evening? They came from God, symbols of that exuberance of joy which marks the divine nature, tokens of his fondness for all that expresses gladness, and of his desire that man's days should begin with hope and end with peace—a desire not often realized outwardly, but realized in an inward and deeper sense wherever the Sun of Righteousness shines with healing in his wings.

The twenty-ninth psalm, from first to last, is an interpretation of the voice of God in its louder utterances, for it follows the course of a thunder-storm. We sometimes contrast the sublime and the beautiful, but there is beauty in the sublime. In that psalm the thunder-storm first crashed against the cedars of Lebanon, then shakes the wilderness of Kadesh, and, as it advances, issues flaming forks that send their glare into the depths of gloomy forests, while worshippers crowd to the temple of Jerusalem to call on him who doeth these great wonders. But in these sublime manifestations they see the "glory" of the great Lord of all; and drawing from them the assurance that his irresistible power will ever be exercised for the good of his people, they go home with the assurance that "the Lord will bless his people with peace."

So may we hear the divine voice in all the changing aspects of nature. Spring is the symbol of the Spirit of God, flushing souls with holy life; summer represents the time of sunshine, the church walking in the light of God's countenance; bountiful autumn expresses the divine desire for fruitful lives. It is a very ingenious explanation the apostle gives in the eighth chapter of Romans of the groans and dismal sounds of nature. "We know that the whole creation groaneth and travaileth in pain together until now." The point of this remark is, that the groans of nature are not the pangs of death, but the birth-throes of the new creation; the anguish cries, like those of a woman in travail, amidst which the old world gives birth to a happier age.

This symbolism of the aspects of nature is the congenial theme of some of our best religious poets. Wordsworth and Keble, if they are pre-eminent in anything, shine as interpreters of the divine voice uttering itself in the

seasons, in the lights and shadows of the mountains, and in all the changing aspects of earth, sea and sky. They have an articulate voice for all who believe that nature is full of God. "To whom some viewless teacher brings

The secret lore of rural things;  
The moral of each fleeting cloud and gale,  
The whispers from above that haunt the twilight vale."

Unfortunately, as we have said already, the great mass of men are too careless observers of nature to have much appreciation for its beauty generally, or such understanding of the divine voice that seeks through nature to catch the ear of man. The habit of close observation needs to be much cultivated in order to get at the bare facts; and others habits need to be cultivated in order to come under their holy influence. To promote knowledge of the actual facts, the practice of drawing from nature is invaluable. In his quaint way Mr. Crowding says:

"For, don't you mark, we're made so that we love

First, when we see them painted, things we have passed

Perhaps a hundred times, nor care to see.  
And so they are better painted; better to us.  
Which is the same thing; Art was given for that;

God uses us to help each other, so  
Lending our minds out."

There are undoubtedly risks connected with the cultivation of taste or the love of beauty which need to be guarded against. Highly cultured minds are tempted to think bitterly and scornfully of the untutored. Yet the untutored vulgar may have qualities of high value of which the others have none. We must remember the Christian rule, "Honor all men." More serious is the danger of allowing beauty to excite our love and draw our homage for its own sake. There is something sad in what has commonly been the history of "Christian art." At first it was the handmaid of religion, but as it improved, the devout spirit began to disappear, until at last religion ceased to be the mistress of art and became its servant; the religious sentiment passed into the background, the conception of beauty alone remained. It is a perilous time when art begins to eat away the soul of religion; when in sacred music, for example, the idea of worship is subordinated to the sense of beauty; or when, as the effect of a religious painting, admiration of the painter's art preponderates over the devotional feeling. The remedy lies in the higher culture of our moral nature; such culture as regards truth, righteousness and holiness as infinitely higher and more important than aesthetic emotion. There are blessings in this world which we need to use with constant watchfulness lest we go too far. The joys of beauty must be ranked among these, when they are associated with the worship of God. We must partake of this joy with an ever-wakeful anxiety lest it betray us into sin. If this limitation should distress us, we may comfort ourselves with the thought that a world draws nigh where the pure in heart shall see God, where all the aspects of divine beauty shall be infinitely stronger and where there shall be no risk of plunging too deep into the stream, or forgetting God amid the fullness of his gifts. For there is no forbidden fruit in Paradise Regained: "He that overcometh shall inherit all things."

### Life's Little Things.

A little bit of patience often makes the sunshine come,  
And a little bit of love makes a very happy home;  
A little bit of hope makes a rainy day look gay,  
And a little bit of charity makes glad a weary way.

Many might go to heaven with half the labor they go to hell, if they would venture their treasury in the right way.—Ben Jonson.

## The Studio.

The extra summer number of The Studio will consist of a masque entitled "Beauty's Awakening, written and illustrated by members of the Art Workers' Guild. The text has been contributed to by Messrs. Walter Crane, C. Harrison Townsend, Schwyn Mage, Christopher Whall, C. R. Ashbee, H. Wilson, and others; while among the numerous illustrations will be found an original etching by William Strang and a double page reproduction in colors especially designed by Walter Crane. The cover is the design of R. Anning Bell. The Studio, 5 Henrietta street, Covent Garden, London, W. C.

### Strength for the Day.

Strength for the day! At early dawn I stand,  
Helpless and weak, and with unrested eyes.  
Watching for day. Before its portals lies  
A low black cloud—a heavy iron band.  
Slowly the mist is lifted from the land,  
And yearl and amber gleam across the skies.  
Gladdening my upward gaze with sweet surprise.  
I own the sign; I know that He whose hand  
Hath frightened these son-dre clouds with  
ruby ray,  
And changed that iron bar to molten gold.  
Will to my wandering steps be Guide and  
Stay,  
Breathe o'er my wavering heart His rest  
for aye.  
And give my waiting, folding palms to hold  
His blessed morning boon—strength for the  
day!  
—Rachel G. Alsop.

### Help for the Drowning.

Drowning accidents are so common and yet so often preventable, if help is only given promptly and intelligently, that everyone should know just what to do in such an emergency. It is probably useless to say what one ought to do when in danger of drowning, for the person in such a situation will not be likely to follow the rules. The body is so little heavier than water that the slightest support, scarcely more than the proverbial straw, will suffice to keep it afloat, if the person can keep cool, avoid struggling, and be satisfied to keep the nose and mouth out of the water while waiting for assistance. If a person is brought out of the water apparently dead, the first thing for the bystanders to do is to get away. If any one among them knows what to do let him assume charge while the others help by keeping at a distance, so as not to destroy the dying man's last chance of getting air. He should be placed on the ground, face down, with the head sloping, and the one who is working over him makes pressure with both hands under the abdomen so as to expel any water that may be in the air-passages. Of course if the clothes are on they must be loosed immediately, and then pulled or cut off by an assistant without interfering with the work of resuscitation. As soon as the water has been squeezed out, the patient is to be turned on his back and covered with a blanket, a by-stander's coat, or anything warm, and hot-water bottles or hot bricks, wrapped in cloths, so as not to burn the skin, should be placed about the body and feet underneath the covering. A very good way to get rid of inquisitive and excited people who persist in crowding around the drowning man and shutting off the air is to send them in different directions to the nearest houses for blankets, hot bricks, bottles filled with hot water and with thick stockings drawn over them, smelling-salts, hot tea or coffee, brandy, and anything else that can be thought of. Few of the things brought can be used, but that will not matter.—Montreal Witness.

The life of Christ was not one of idleness; ours should not be. We ought to be so busy doing good that the world would recognize us as its best friends.



# The Dominion Presbyterian

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## No "Presbyterian" For Two Weeks.

Following the good example set by many journals published in Canada and the neighboring Union, there will be no issue of The Dominion Presbyterian on July 29th and August 5th. This intermission will give printers, proofreaders, compositors, correspondents and editors two weeks' respite from their exacting duties during the heated term. On the 12th of August, however, we hope again to meet our many readers with columns filled to overflowing; and thence forward with time-telling regularity.

July and August are months of relaxation. The enemy of souls is the only one that gets in a good day's work. The season just suits him and he is delighted to meet a Christian on his holiday. Some disappoint him by the vigor of their soul-life even in the summer resort, but some are just to his liking and he makes the most of his opportunity.

\*\*\*

Remits to Presbyteries are somewhat numerous this year. We apprehend they will occupy very little of the time of these courts. It is coming to be pretty well understood that the voice of the Presbytery counts for little in the General Assembly. The scant courtesy given this year to the honest work of many Presbyteries has contributed very much to this conviction.

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Dr. Cuyler will not be accused of lukewarmness to the Christian Endeavor movement and his well-known friendliness enables him to say what might seem like criticism in another. In the course of an interview with the representative of the Montreal Witness recently he spoke some wholesome words, which it would be of profit to the members of the Society to note. The question of the reporter evidently had reference to the prominence given to the Good Citizenship element during the last year. Dr. Cuyler reminded them that this will be a source of weakness rather than of strength if it can, in the most distant way be connected with partisanship politics. To keep it clear of this atmosphere will need careful management.

## THE DOMINION PRESBYTERIAN

The returned missionary speaks to deeply interested audiences. He is often less skillful as a public speaker than the minister whose pulpit he occupies, yet the minister spoke on missions to an indifferent audience. The fact that he was a returned missionary will not explain the interest in him. We are past the stage of the missionary curio. But he spoke of what he had seen, and of what he had done. There was a vividness and warmth about his sentences that was lacking in the more polished phrases of the minister. There was sometimes a certain uncouth reality about them that one liked, because it spoke of vitality. Is it not possible to cultivate this? Is it not possible for the minister who never saw China to so inform himself and to so transport himself as he is speaking, that he shall be, for the time, the returned missionary? The people will not listen while we discuss missions academically, but give them life and vividness and they will listen to purpose.

## Unhealed.

It is a matter of surprise to discover many subjects upon which it is well to avoid discussion with a new friend. In the earlier stages of acquaintanceship courtesy drew a veil over the face when these topics were broached, and it is only now, when acquaintanceship has ripened into friendship, that we find it discreet to avoid an increasing number of points, in which we expected at least interest.

Some day, now far past it may be, a wound was given in the discussion of this topic, and it is open yet. We cannot work together, we cannot work at all at these points. I have mine, my friend has his, and our field of co-operation is very appreciably straightened by these sore points. Were we less self-centered, there is not a day upon which we could not unite in work that is impossible while we cherish these tender spots. Are they worth it? Is it after all of prime importance that I should be touchy on this point?

## The Ministers and the Century Fund.

The success attending the launching of the Century Fund has been largely due to the perfecting of plans before they were announced. Many went to the Assembly more than doubting the wisdom of undertaking this scheme. As they listened to the masterly address with which the scheme was introduced, and heard their unspoken objections fully met, it was left by the most sceptical that the ground had been covered in all its details, and they cordially adopted what, perhaps they had resolved to oppose. Some have frankly acknowledged their conversion from tacit opposition to active promotion.

We hope that the first step that has been announced in carrying out the scheme has received as careful consideration. It has been announced that the minister must lead. That is right. But how shall he lead? It was announced that the ministers were expected to contribute \$109,000 towards the Fund. We hope they will do better than that, even financially. We have no hesitation in saying that they are doing more than that year by year, if it were possible and wise to determine what each minister contributes through his church Treasurer to Schemes of the Church.

But we believe that it will be a mistake to distinguish between the contribution of the minister and his congregation, or to make any announcement publicly of the amount contributed by the ministers as a class. We do not wish segregation, we seek combined effort and such an effort as shall make for unity. Let the minister be the first approached, let operations begin with him, but let it be with the object of enlisting him as an enthusiastic worker for the success of the movement. Make him a channel, but through him reach every one to whom he ministers.

It would be a mistake to form a crack corps of the very men who ought to officer the rank

and file. There will be greater work ahead of us when we have got through with the Century movement. To enter upon the greater work of which this is but the prelude we wish to have a Church so sensitive to spiritual impression that it shall quickly and surely interpret the will of its Head; and a Church so thoroughly one that, knowing the mind of the Master, it shall turn as one man to do it. We shall not do this by the segregation of classes. Let minister and people work together.

## Encouraging Responses.

In connection with the Century Fund, launched by the Presbyterian Church, it was felt to be of the utmost importance that the hearty sympathy and co-operation of every minister of the Church should be secured. The importance of this was felt to such an extent by the Executive that, when they held their first meeting ten days ago, they resolved before proceeding further, to issue the circular which appeared in our last issue. A copy of this was mailed to every minister and missionary in the Church.

It is encouraging to know that although only a few days have elapsed since the circular was sent out, the following responses have already been received:

A College Professor .....	\$1,000
Rev. Dr. Wardrope, Guelph .....	150
Rev. Dr. Laing, Dundas .....	100
Rev. Dr. M. Ramsay, Ottawa .....	300
Rev. John Wikie, Indore .....	750
Rev. John Chisholm, Danabarton .....	100
Rev. W. G. Wallace, Toronto .....	800
Rev. A. MacVicar, Huntsville .....	70
Rev. John MacFarlane, Pine River .....	75
Rev. John Paterson, Montreal .....	100
Rev. A. Gilray, Toronto .....	300
Rev. R. P. MacKay, Toronto .....	200
Rev. James Hamilton, Mimico .....	25
Rev. James Fitzpatrick, Underwood .....	100
Rev. Dr. McLeod, Barrie .....	100
Rev. Dr. Robertson, Toronto .....	750
Rev. Dr. Smith, Smith's Falls .....	100
Rev. John Bruce, Brantford .....	120
Rev. Alex. MacGillivray, Toronto .....	200
Rev. J. G. Shearer, Hamilton .....	175
Rev. Dr. Campbell, Renfrew .....	500
Rev. James Wilson, Lanark .....	100
W .....	5,000
	\$10,265

Should the responses to be received from the other ministers of the Church manifest the same interest and practical sympathy, the success of the scheme is assured, for there is no doubt that with the earnest co-operation of the ministers, and liberal personal contributions from all of them, the people will gladly and generously respond.

Many of the letters accompanying the subscriptions from ministers are most hearty and enthusiastic, although some of them indicate that a very large measure of self denial is being exercised so as to be able to contribute as they have done. For example, one minister, in intimating a large contribution, thus writes:—"I probably represent a considerable number of our ministers who are financially embarrassed through causes that need not be specified, hence the difficulty of responding to the appeal on behalf of the Century Fund as one would like, yet recognizing the importance of the movement, and trusting that the Lord will provide, I agree to the payment of one-tenth of my income (amount here given) within the specified time."

Ministers were asked to respond on or before the 15th of August. It is hoped that from every minister there will be a response to the circular prior to that date.

## A Prominent Presbyterian.

The Globe of a recent date has the following brief notice of a well-known minister and publicist. Dr. Mackay is at present engaged on a book—soon to be published—entitled "Pioneers of Zorra," which is sure to have a large sale and greatly add to his fame as an author:—

Rev. William Alexander McKay, the new President of the Ontario branch of the Dominion Alliance, is the eldest son of John McKay, and

is one of five brothers, who have all entered the Christian ministry. He was born in the County of Oxford, in the Province of Ontario, on March 11, 1842, and received his primary education in the neighborhood of his birthplace, commencing as a school teacher. Mr. McKay graduated from Toronto University (B.A.) with first rank honors in logic, metaphysics and ethics, and also in Oriental languages, pursuing his theology studies at Knox College, and graduating in 1870. He was ordained in the same year, according to Morgan, and became pastor successively of Cheltenham and Mount Pleasant, and of Baltimore and Cold Springs. He was inducted into his present charge over Chalmers Church, Woodstock, a large and influential congregation, in May, 1878. He received the degree of D.D. from the Presbyterian College, Montreal, in 1883. Dr. McKay is a frequent contributor to the press on a great variety of topics, chiefly, however, in advocacy of temperance, social and political reforms. He is also widely known as a platform speaker. It is characteristic of him that in his fiery denunciations of evil practices he is no respecter of persons. Among his published works are: "Immersion: A Romish Invention," "Thoughts for the Sick Room," "Baptism Improved," "Outpourings of the Spirit," which has attained a wide popularity in the United States, and "Our Pioneer Fathers: Their Trials and Triumphs." He has been for many years President of the Oxford Prohibition Association. Politically he is thoroughly independent, and in sympathy with the general policy of the Liberal party. He took strong ground against the coercion of Manitoba on the school question. He was married in October, 1865, to Amelia Jane, daughter of Mr. Joshua Youngs.

**The Principal of St. Andrew's College.**

Before leaving St. John for Toronto, where he takes charge of St. Andrew's College, just established for the higher education of Presbyterian boys, Rev. Dr. Bruce was the recipient of many tokens of respect and good-will from the members and adherents of St. David's Church, as well as from the citizens of St. John, in whose midst he has labored for more than sixteen years. The farewell meeting was held in the lecture room of the church, which was crowded to the door, Alderman Seaton occupying the chair. From a somewhat lengthy address, breathing throughout a feeling of warm affection for Dr. Bruce and his partner in life, we make the following extracts:—

\*\*\* As to your public ministry, we gladly bear testimony to the faithfulness with which you have fulfilled the promise made at the opening of your work for you have ever lovingly presented to the waiting congregation, Jesus Christ and Him crucified. \*\*\* In all our intercourse with each other, even as we have seen Christ in your public ministry, we have seen and felt His gracious presence in your private life and work. \*\*\* We would make special reference to the good work done in this congregation by your partner in life, Mrs. Bruce, and we desire to convey to her our heartfelt appreciation of the devoted service she has rendered in every feature of our work, and would in particular bear record to the great impetus she has given to foreign mission work in our midst. \*\*\*

Dr. Bruce, in his reply, referred in feeling terms to his sixteen years' work in the congregation. "More valuable," he remarked, "than a crown of gold is the thought that he had cared for the children and that the children loved him. He would implore parents to pray earnestly for guidance, for never would they write on a more sensitive tablet than the hearts of their children. He had taken up this work, the ministry to the young."

Addresses appreciative of Dr. Bruce's life and labors in St. John were made by Revs. J. A. Gordon, of the Baptist Church; J. L. Gordon, of the Congregational Church; J. M. Davenport, rector of the Church of St. John the Baptist; Mr. Clark, of Free Baptist Church; T. F. Fotheringham, of St. John's Presbyterian Church, and

Rev. W. W. Rainnie, of Calvin Church. Rev. Prof. Gordon, D.D., of Pine Hill Seminary, Halifax, was also present. He said:—While here the pastor of St. David's had put his heart and hand into every department of church work. The grave responsibilities which he now assumes should be acknowledged. He had gone into a work second to none in its nobility and its consequent fruition. Dr. Gordon desired to express his pleasure in being able to extend to the retiring pastor the sincere and fervent wish that "the best is yet to be."

The Evangelical Alliance of St. John City passed a resolution from which we extract the following sentences: \* \* \* "In all measures for the improvement of the citizens' highest interests, he has taken a deep and active concern. His fellowship with Christian churches outside his own has been frank and cordial, while his constant attendance and hearty interest in all matters that have engaged the attention of the alliance have endeared him to its members and led them to think of him as a brother beloved." \* \* \*

**A Correction.**

Dear Editor.—In last week's "Dominion Presbyterian" you stated that the Foreign Mission Committee alone submitted estimates for the present year to the General Assembly, and expressed regret that other committees did not act similarly. You are, however, laboring under a mistake. By referring to the Home Mission report submitted to the Assembly, you will find on page 23, a detailed statement of the estimated requirements for the current year, amounting to \$87,000. In the report of the Augmentation Committee, you will find on page 57, the estimates there for the current year.

I enclose you herewith a copy of the circular issued last week to all the ministers of the Church, showing the estimated amount required for every one of the schemes this year. Yours very truly—  
ROBT. H. WARDEN.

We gladly make the correction and regret that an injustice was inadvertently done these two committees. The error arose we presume from the fact that the Foreign Mission estimates were presented separately, and so were specially reported and emphasized. We give below the estimates to which Dr. Warden refers, and shall gladly publish such other information as conveners of committees may forward us.—Ed.

**Money Needed for Presbyterian Schemes.**

A statement has been issued by Rev. Dr. Warden, Agent of the Presbyterian Church in Canada, giving the amounts required for the current year on behalf of the western section of the Church. The statement is intended as a guide for Presbyteries and congregations, in the amount at which they should aim. Following is a summary of the necessary amounts:—Home missions, \$87,000; augmentation of stipends, \$28,000; foreign missions, \$75,730; Woman's Foreign Missionary Society, \$36,972; French evangelization (including Point aux Trembles schools), \$35,000; Knox College, \$12,000; Queen's College, \$4,000; Montreal College, \$5,000; Manitoba College (exclusive of amount from Synods of Manitoba and British Columbia), \$5,000; ministers', widows' and orphans' fund (over and above ministers' rates and interest from investments), \$12,000; aged and infirm ministers' fund (over and above ministers' rates and interest from investments), \$16,000; Assembly fund, \$6,500; total, \$342,732.

The congregations in both eastern and western sections of the Church contribute for French evangelization, Manitoba College and the Assembly fund; the amounts named for the other schemes are for the western section alone. Mission stations, as well as congregations, are enjoined to contribute to the schemes of the Church. Where missionary associations do not exist the Assembly has appointed collections to be taken up on certain specified dates during

the current year, and for French evangelization the collection will be made on the fourth Sunday in July, for home missions on the fourth Sunday in August, and for colleges on the fourth Sunday in September. The collections for the ministers' widows' and orphans' fund is fixed for the third Sunday in October; Assembly fund, third Sunday in November; Manitoba College, third Sunday in December; augmentation fund, third Sunday in January, 1900; aged and infirm ministers' fund, third Sunday in February, 1900; foreign missions, second Sunday in March, 1900.

**Literary Notes.**

The Teachings of Jesus in the Modern World, by Felix Adler (S. Burns Weston, 1305 Arch street, Philadelphia). This is an "ethical address," given as "an Easter discourse before the Society of Ethical Culture of New York." Though the writer does not claim to be "orthodox" in his views of Jesus, the teaching of the lecture is on its positive side Christian in its tone and temper. He regards our Lord not merely as a "moralist," but as "one who by his own life becomes a transcendent force in the life of others." He taught (1) that it is wrong to fight the devil with fire, to try to defeat evil by evil means; (2) that not what a man actually is but his possibilities—especially his moral possibilities—that render him sacred. It is possible to love the unlovely, and by loving redeem them. This may be turned against a selfish, narrow view of the survival of the fittest; (3) the invincible power of the new birth. Thus he emancipates us from the blight of Determinism. All this we believe is true, but it must have the divine as well as the human life of Jesus behind it.

The opening paper in the July Contemporary is a refreshing bit of reading. The Tory of the Old School might gasp at a sentence like this:—"Even a Tory is a fellow creature," but when he reads the context he will smile indulgently, and be on the whole inclined to accept the relationship. Mr. Herbert Paul is wrestling with the problem of Oom Paul's policy and finds the solution of it all in the fact that Mr. Kruger is a Conservative, a real Conservative, not a nominal one, but the genuine article, an unadulterated Tory, of whom, according to Mr. Herbert Paul, only two survive. This is followed by a paper upon this same topic, the text of which may be found in the sentence, "that which Mr. Kruger accepts (from Her Majesty's Commissioners in 1881), is the government of the territory, and not the territory." He raises the grave question whether this grant of the right of self-government has had the effect of separating the territory of the Transvaal from the British Empire, and if so, whether such separation has been legitimately effected. Two papers upon English Literature, the first by Professor Dowden upon "Puritanism and English Literature," the second by Frederic Harrison, upon "Charles Lamb and John Keats," being an address delivered by him on the occasion of the unveiling of busts of these two writers in the Passmore-Edwards Library at Edmonton, England, near which town Lamb and Keats once lived. Canon Hicks discusses the present phase of the temperance question in an interesting article, which is practically a review of Rowntree and Sherrill's new book upon "The Temperance Problem and Social Reform." With the scheme of modified municipalisation of the drink traffic put forward in the book under review, the Canon is not fully in sympathy, fearing the cupidity of the Councils were such a means of securing money put under their control. The situation in France is keenly discussed by an anonymous writer, who describes the Republic as struggling for her life with the very men whom she is paying to maintain and defend her. Dr. Woods Hutchison discusses "The Cancer Problem" under the suggestive title of "Treason in the Republic of the Body." Altogether the number is an excellent one. It will abundantly satisfy the old admirers and will go far to secure new members.

# The Inglenook

## A Fool's Folly.

When Robert Roberts died he left a will bequeathing all his real estate to his children. Large sums of money were given to various benevolent objects, but to his nephew and namesake, he left the old family Bible. "I do hereby will and bequeath to my beloved nephew and namesake my Bible, which has been my guide and comfort through my earthly pilgrimage, and which contains riches, both for this life and that which is to come. Search its pages diligently that you may have wisdom given you to know how to use the wealth of this world for your own comfort and pleasure, and for the glory of God; and I pray that you may find therein the Pearl of great price, which is of far greater value than all the wealth of earth, and which can not be taken from you." Thus read the will.

When Robert Roberts Jr., heard the will and received the Bible, his anger and indignation were such that he was about to cast it to the ground and stamp it with his foot, but his wife interposed, saying: "Let us take it home, Robert, and, if we do not care to read it, we can hide it away and forget the miserly old man who had nothing but an old Bible to give to his beloved nephew."

Acting upon this suggestion, the precious book was taken home and placed in a pine box with this inscription: "A Fool's Folly." This was then placed in an old trunk in the attic and locked up and the key was thrown away. Here it lay forgotten for twenty-five years. Children came to the home, but they were never told the story of the neglected Bible which lay locked in the old trunk in the attic. Sickness and sorrow entered this home. There came long struggles with business matters, bringing discouragement and bankruptcy, and finally dissipation and death. The mother, enfeebled in health and broken in spirit, soon followed her husband to the grave, leaving three lovely daughters alone and friendless in the world.

The home had to be disposed of, and, in the midst of the preparations for the removal of the family, the old trunk in the attic was discovered. It was found securely locked, and when Edith was asked about it she could give no information. As no key could be found, the lock was broken open, and the box was discovered within, marked "A Fool's Folly." This was also opened, and to their surprise contained only an old leather-bound Bible with large brass clasps. Mould had gathered on the cover and the clasps were green with corrosion. On opening it a letter was found directed to their father, written thirty years before. With eager haste they read this letter, which was as follows:

"My Dear Robert—When you open this book to learn from its pages the way of life—which I pray you may soon do—you will find in addition to its sacred teaching a snug little fortune of \$50,000. If you neglect to search for the greater blessing you will lose the lesser, which will matter little if the first is lost. Your loving uncle, "Robert Roberts."

Our great Teacher, who can not lie, has told us that this precious book contains the promise of the life that now is, and of that which is to come. Yet there are thousands at the present day repeating the "Fool's Folly." The Bible is to them a sealed book. If they were assured that in every Bible they opened they would find a fortune for this life, there would be a great searching of Bibles, yet they are willing to sell their souls for the wealth that will perish with the using.—Christian Press.

## How to Live, to be Loved.

I once heard a dear young girl say, as she finished reading one of Miss Alcott's charming stories: "What a grand thing it is to be able to write a story like that—one that will live in thousands of hearts long after the author is dead!" Yes, it is a grand thing to give to the world beautiful and noble thoughts that will uplift and inspire others to better, higher lives. To do this we must live noble lives ourselves, and keep our minds and hearts filled with good and pure thoughts and feelings. We must live unselfish lives and be ready to spend and be spent for the happiness and comfort of others. Miss Alcott's life was one continual sacrifice for those she loved, and this is why she wrote those charming stories that touched and inspired others. Her stories came from a warm, loving heart; they were heart stories, and they found a response in the hearts of her readers and made them love the woman who could so truly portray the joys and sorrows of childhood. The cold, selfish life never helps or inspires hope in another. It always repels. The warm, loving heart that is open to all sorrow and suffering, whether in man or beast, is the one that will draw others and lift them to a higher plane of living. If we aspire to live in the hearts and affections of others, as Miss Alcott did, we must begin now to live as she did—for others. If we are intending to build a fine house, we would not employ a man who had no knowledge of tools; but we would employ an architect who thoroughly understood planning the building; then we would seek skilled mechanics and workmen who could execute these plans. Thus it is with us. If we hope to do great work in this life we must prepare ourselves for it. We must improve every opportunity for the cultivation of our minds and hearts by reading good and useful books, and studying the biography of men and women who have lived noble, unselfish lives, and who have been a power for good in the world. There are sad hearts and tired hands all about us, and we can do much to cheer others and to brighten some of their lives, if we are always kind and gentle and thoughtful. We all have our cares and our burdens, but it is not right for us to take these burdens with us as we go forth to the duties of the day. "Cast thy burden on the Lord" every morning before you leave your room, and take with you a happy, contented heart, a kind word, a gentle tone and a bright smile, and scatter daily path. You may not then, along your know the good you do, but you will have the consciousness of having tried to make some other life brighter. Some day you may be able to say with Longfellow:

"I shot an arrow into the air,  
It fell to earth, I knew not where;  
For, so swiftly it flew, the sight  
Could not follow it in its flight.

I breathed a song into the air,  
It fell to earth, I knew not where;  
For who has sight so keen and strong  
That it can follow the flight of song?

Long, long afterward, in an oak  
I found the arrow still unbroke,  
And the song, from beginning to end,  
I found again in the heart of a friend."

Margaret M. Dunlap.

Sunday is the golden clasp that binds together the volume of the week.—Henry W. Longfellow.

## What She Could.

"Every one of you has a talent that should be cultivated and consecrated to the Master's service," said Miss Carson to her Sabbath-school class. "Now let us see what talents we have among us that can be used for God."

Most of the class responded enthusiastically, and various gifts and qualifications were eagerly discussed; but one little maiden remained still and silent, and there was a cloud on her pretty face.

"Come, Mary," said the teacher, "let us hear from you. What special gift can you keep for the Master's use?"

"I don't think there is anything that I can do real well," Mary replied sadly. "I can't play, sing, or paint."

"What can you do best, dear? There must be something you excel in," urged Miss Carson. But Mary only shook her head in a mournful way.

"She can dress the cunningest dolls of any girl in town," whispered Mary's six-year-old sister, admiringly.

"Ah, perhaps that is your talent, Mary," returned the teacher, and then the superintendent's bell put a stop to any further talk on the subject.

A few days later Mary was reminded of what her teacher had said by the eager glance which a very dirty little girl bestowed on the doll which she was dressing for her only sister, as she sat on the front steps.

Margery Dix belonged to a locality in the city, which, on account of its filthy and wicked inhabitants, was called "Tophet."

Margery was a fair sample of the shabby, unkempt dwellers of the neighborhood, but even her dirt-begrimed face lighted strangely up at the sight of a daintily dressed doll.

"Come in Margery, and take a look at little Miss Betty's wardrobe," said Mary, and Margery, won by the speaker's kindly words and a pleasant smile, came up the steps, and with much interest examined the pretty doll.

"Wait a moment, Margery," said Mary, as the girl turned to go away. Then she ran lightly upstairs, saying to herself, "I am getting too large to play with dolls, so poor Margery shall have by dear Elizabeth. The sunny-haired darling shall go on a missionary tour to 'Tophet.'"

Stooping over the drawer, she eyed from its bed of cotton a beautiful, blue-eyed, flaxen-haired doll, and with a few loving taps and regretful caresses, carried it downstairs, and, putting it in the hands of the astonished and delighted Margery, charged her to be a good mother to Doll Elizabeth and to keep her clean and sweet.

"I must wash my hands before I unwrap it," reasoned Margery, as her bare feet went pattering over the pavement. And she did so. Then the washing of her hands made such an improvement that she put her face through a similar process. As she played with and admired Elizabeth's golden locks her attention was drawn to her own tumbled hair, and the next step was to put that in something like order. Somehow her example was infectious, for by and by her mother, ashamed of her own looks, paid a visit to the old wash basin, and the following day she determined to try the effect of soap and water on the filthy clothes of her children. Then the eldest daughter washed the one window which the dingy room contained, and that led to cleaning the smut, dirty room.

The neighbors, as they came and went, were attracted by the change, and some of them tried the same experiment, more or less successfully, on their own homes. So the renovation went on until half the street was infected with the cleaning spirit which one daintily dressed doll had infused into its owner.

By and by Mary coaxed Margery and some of the neighboring children to the Sabbath school, and from one girl's single effort to do what she could, the Gospel of peace was introduced into more than a score of homes. After seeing some of the fruits of Doll Elizabeth's sojourn in "To-



phet," Mary determined that the one talent she possessed, even if only the ability to dress dolls, should be given to the Master's use, and since that day many a blue-eyed, flaxen-haired doll has gone on a mission to homes of squalor and wretchedness.

Doll Elizabeth's story is not a make-up story, and it ought to teach the young people in Sabbath school that they can all do something towards making the world happier and better.

As this dainty, beautiful doll made its small owner long to be neat and clean and sweet, as it was, so we ought to carry in our hearts much love, purity and nobleness, and let them shine out in our faces and actions, so that those around us will see the beauty of our lives and want to make their own fashion in with ours.—

### Only a Bird.

By Mary Morrison.

Only a bird—and a vagrant boy  
Fits a pebble with boyish skill  
Into the folks of a supple sling.

"Watch me hit him. I can, an' I will."

Whirr—and a silence chill and sad

"Talk like a pall on the vibrant air,  
From a birchen tree, whence a shower of song  
Has fallen in ripples everywhere.

Only a bird—and the tiny throat  
With quaver and trill and whistle of flute  
Bruised and bleeding and silent lies  
There at his feet. Its cords are mute,  
And the boy with a loud and boisterous laugh,  
Proud of his prowess and brutal skill,  
Throws it aside with a careless toss—  
"Only a bird!—It was made to kill."

Only a bird!—yet far away  
Little ones clamor and cry for food—  
Clamor and cry, and the chill of night  
Settles over the orphan brood,  
Weaker and fainter the moanings call  
For a brooding breast that shall never come;  
Morning breaks o'er a lonely nest,  
Songless and lifeless, mute and dumb!

### \*Ezekiel's Great Vision.

The prophet who speaks to us here was, as we have seen both priest and prophet; he was also a student in our modern sense of that term, a lover of books, especially of the prophecy and poetry of his own beloved Judah. He gives us many visions, and sometimes it is difficult to say how much is pure vision, and how much the literary dress of a great spiritual truth. Symbol and reality are freely mingled in a manner quite Oriental. This is one of the best known and certainly one of the greatest of his visions. It is sometimes treated as a parable of our dead condition, our need of heaven's vivifying breath and of the power of grace to accomplish the apparently impossible. But like all other prophecies it is best understood when we pay careful attention to its historical setting. Its first meaning refers to the great need of that hour, the restoration of God's people to their own land and the revival of their life. The people were in Babylon, the national life crushed apparently beyond hope of redemption. Many gave way to unbelief and despair, crying that Jehovah had cast them off forever. One prophet, with purest poetry and sublimest theology; another in wonderful visions, disclosed that God would accomplish what seemed to be impossible, and the broken-hearted captives would be delivered and the ransomed of Jehovah would return to Zion with grateful sons. This, then, is the meaning of the vision that a nation dead and dried up, lacking resources, destitute of strength, shall be restored to new life and take up in purer form its vocation as the servant of the Lord.

\*S. S. Lesson for August 13th—Ezekiel 37: 1, 14 Golden Text.—"I will put My Spirit within you. Ezekiel 36: 27.

We can simply note very briefly some salient points. It was a God-given vision, however much the prophet's individuality may be seen in its form and color, the reality comes from God. The prophet felt himself overmastered by the powerful hand, and his eyes were opened, his ears quickened to see and hear strange things. It is a sad sight, the open valley full of bones, and so they were very dry. Thus the vision opens in despondent tone before it sounds out clear and strong the triumph of faith. Then it is not so much the triumph of faith as the triumph of promise. When the great question is asked, "Can these bones live?" the answer is rather that of trembling hope than triumphant expectation. What we have here may be called the Gospel of the power of God. Not using the word in any small sectarian sense, we may call it a Calvinistic Gospel. The movement is from God to man. Man's response is feebler than it ought to be. Only a great faith in God's power can bring hope to a Church almost conquered by superstition and crushed by tyranny. It is then God's power, but God's power acting through lowly means. Even through prophecy will the power of God act upon a dead people. Men at the present day are inclined to belittle preaching, but the faith of the Saints has always been that through it the tremendous power of God may act upon the hearts of men. This is not a light-hearted preaching, which overlooks difficulties and thinks to charm away sin and sorrow by the cunning of clever words. It is the prophecy which has fronted all the difficulties, seen all the despair of darkness and death, and rejoices that the people of God in their greatest distress may be more than conquerors through the power and love of God. The four winds of heaven are in the hand of God, as well as the breath of man. He can send the gentle, life-giving breeze as well as the destructive storm. He is just in the storm as well as in the sunshine. He proves His presence by reviving His people. "And ye shall know that I am the Lord, when I have opened your graves, and caused you to come up out of your graves, O, My people, and I will put My Spirit in you and ye shall live and I will place you in your own land; and ye shall know that I, the Lord, have spoken it, and performed it, saith the Lord." In similar language, but with loftier tone, speaks our Lord Jesus, and in His Church this great truth of a prepared place and a prepared people finds its highest and final fulfilment.

### The Lord Will Provide.

"Write deep in your hearts this New Year's day the word of sublime confidence, Jehovah Jireh. It tells you that you can trust God always; that no promise of His ever fails; that He doeth all things well; that out of all seeming loss and destruction of human hopes He brings blessing. You have not passed this way heretofore. There will be sorrows and joys, failures and successes this year, just as there were last year. You cannot see a step before your feet. Yet Jehovah Jireh calls you to enter the new altar with trust. It bids you put away all anxieties and forebodings.—"The Lord will provide."—Rev. J. R. Miller, D.D.

Stories of strange and amusing answers given to examination questions are frequently told, but we do not so often see recorded the equally surprising answers given by children in Sunday-schools, and yet they are frequently original enough. A teacher, lately wishing to turn the young idea toward the mission field, asked: "What are the good men called who leave their homes and go to foreign lands to teach the heathen?" "Prodigal sons," was the prompt and triumphant reply. A class of boys when asked, "What were the ten plagues?" answered with more fervor than gallantry, "The ten virgins, sir"—Westminster Gazette.

What do we live for, if it is not to make life less difficult to each other?—George Eliot.

### When You Write Letters.

Be gentlemanly. Recorded bad manners are likely to rise up some day to rebuke you.

Think seriously. Hastily written words are dangerous, even to the writer himself.

Remember letter files. "Burn this letter" is an injunction often disregarded; and letter files are positively conscienceless tale bearers.

Do not forget that your handwriting is a very trustworthy witness against you. If, therefore, you are angry, better not write at all; for one day you will wish you had been kinder, and the exclamation will be a sad one, "What I have written I have written."

Do not proclaim your cowardice, for too many men write in letters insults they would be afraid to utter in face to face interviews. Insults are always cowardly, but when designedly given in letters or newspaper articles, they are pitifully craven.

### A Baby's Smile.

A baby's smile is sweeter than a flower;  
A baby's smile is brighter than the sun,  
Richer than wealth, and mightier than Power,  
Deeper than tears, yet radiant with fun.

A baby's smile takes captive ev'ry will;  
A baby's smile—a happy moment's birth—  
Is all unknown human good or ill;  
'Tis heaven revealed one instant to the earth.  
—Pall Mall Gazette.

### A Handsome Publication.

The latest brochure that has emanated from the advertising department of the Grand Trunk excels all previous publications, and is certainly one of the most creditable pieces of railway literature that has come to hand. The title of the work is "The Mountains of New England and the Sea." The descriptive matter is well put together, and is in a concise, yet easy style, giving the tourist and pleasure seeker accurate information regarding the magnificent resorts in the White Mountains of Maine and New Hampshire, and the unequalled bathing beaches and summer homes on the Atlantic sea coast.

The illustrations are exceptionally good and are direct reproductions from photographs engraved by the half-tone process and, being printed on the best of paper, a fine result has been attained. Among the illustrations is noticed a very good picture of the new Victoria Jubilee Bridge, over the St. Lawrence River at Montreal.

Scenes on the line of the Grand Trunk between Montreal and Portland, are profuse and interesting.

Another particularly noticeable feature of the publication is a topographical map, printed in four colors, showing the mountains in relief, the lakes and rivers, the principal stage lines and carriage roads to the fishing and hunting districts; in fact, a bird's eye view of this magnificent pleasure ground from Montreal to Portland, with the addition of the favorite islands that lie in Casco Bay, and to which so many Montrealers hie each season.

This map is probably the only one of its kind in existence and many words of approval have been elicited from tourists, who make their summer homes in the mountains or on the coast, as to its value and topographical accuracy.

Four pages of the publication are devoted to a list of hotels that are located in the districts dealt with, including the number of people they can accommodate and the rates per day and week.

Prospective tourists and those wishing to spend a pleasant vacation should procure one of these very artistic and interesting books, which may be had for the asking. Address W. E. Davis, General Passenger and Ticket Agent, Montreal.

## Ministers and Churches.

### OUR TORONTO LETTER.

Rev. Norman T. C. McKay is supplying for Dr Carmichael during the absence of the latter from his pulpit. Dr. Carmichael is spending some weeks with an old co-Presbyter, who is down by the sea.

The new ministers are soon called upon to do service in a large Presbytery. Rev Angus McGillivray was appointed to preach at the induction of Mr. McNair at Oakville on the 18th inst. Mr. McGillivray was himself inducted at Newmarket on the 27th of June. Mr. McNair will in turn be called upon to do duty at the induction of the new minister of St. Andrew's on the 7th of September.

The Endeavorers are prolonging the enthusiasm of the great Convention at Detroit, and with the true Endeavor spirit, are passing on the good things received there. Perhaps the most notably of these meetings was that held in Cooke's Church on Sabbath evening last. There were no more than usual in the church, because no more could get in, but more than usual tried to get in. The address was by Mr. Patterson, and was brimful of enthusiasm. The Convention is everywhere voted a great success.

The Sabbath schools at or near watering places ought to be well filled at this season. These in the city are wofully thin, and opposite the name alone tender and rapid decay is very frequently, "Absent in the country." It is to be hoped that both will bring back, among their happiest memories, those of Sabbath days spent while absent. The first Sabbath might be profitably spent, after the return, in recounting Sabbath experiences. Would the teacher discreetly draw a veil over any part of them?

The question of selling ice-cream soda on Sunday will come up for decision in the Toronto Police Court shortly. Certain druggists have been summoned to answer the charge of a breach of the Lord's Day, but were not prepared to proceed, and the case was adjourned. The druggists are preparing to fight the matter, and have already, it is understood, initiated a so-called defence fund. The cause of Sabbath preservation is being destroyed, largely because those pledged to promote it, ministers as well as people, are utterly indifferent to it. Some churches deliberately dismiss the matter with a shrug, saying, "It is not a denominational thing, we cannot support it, and we would not care to be drawn from such medieval denominationalism." The Roman Catholic Church is broader.

July and August are off months for Presbyterians. The majority of the members are absent, and only work that is absolutely necessary is transacted. Special meetings are frequent to attend to work that will not wait. Toronto Presbytery has three appointed for the interval. There is to be a meeting on the 24th inst., in Knox Church, the usual meeting place, to consider an application from Parkdale Presbyterian Church to add \$6,000 to their mortgage indebtedness. As the congregation has been steadily reducing their former mortgage for some years, and as the cause for the present increase is the building of a fine new schoolroom there will be no opposition to the application. The Presbytery will also meet on the 18th inst., at Oakville for the induction of the Rev. John McNair as minister of that congregation. Mr. McNair will receive a hearty welcome from the Presbytery, in which he is already well and most favorably known. Still another meeting has been arranged by the Moderator and Clerk for the 7th day of September, instant, when the Rev. Armstrong Black, M.A., will be inducted as minister of St. Andrew's Church, in Toronto. Mr. Black sails for Canada on the 24th August, and is expected in Toronto early in September.

The household effects of the Rev. Armstrong Black reached St. Andrew's manse ten days ago. Their removal to Canada was effected in, to us on this side the Atlantic, a novel manner. Everything was securely placed on drays or moving wagons; these were carefully covered and conveyed on board the steamship; transferred to a freight car at Montreal; and from the car, on its arrival in Toronto, conveyed to the manse. A man was sent from Birkenhead who saw the furniture and effects placed in the various rooms as indicated on a plan furnished to Mr. Black, and by him marked for this purpose. It is understood, that with one or two trifling exceptions, the removal was safely effected, and probably at less cost than if the goods had been eased and crated in the ordinary way. Mr. Black sails for Canada on the 24th August, and his induction will take place early in September.

## THE DOMINION PRESBYTERIAN

Rev. Dr. Robertson has left on a visit of inspection to the Presbyterian missions of the west. He will be absent about two months.

Rev. Dr. McTavish, of Central Presbyterian Church, and Rev. Mr. Murray, of Erskine Church, have left for Muskoka.

At the morning service at Dunn Avenue Church, last Sunday, Rev. Alex. MacGillivray occupied the pulpit and preached the church vacant. The edict of the Presbytery was read, announcing the acceptance of the resignation of Rev. D. C. Hossack. In the evening Rev. C. H. Cooke, of Smith's Falls, preached a scholarly sermon to a large congregation. The subject was "Misconceptions of Salvation."

### OTTAWA AND VICINITY.

Rev. Dr. Moore, of Bank Street Presbyterian Church, Ottawa, accompanied by Miss Moore, has gone to spend the summer at Lake Temiscamingue.

Rev. D. M. Ramsay, of Knox Church, has left on a month's holiday trip, which he will spend in Algoma district.

Rev. J. Macfarlane preached in Bank Street Church last Sunday evening.

St. Paul's Church, Hawkesbury, which has been closed for the past three weeks while undergoing a thorough renovation, was reopened Sunday last. Rev. D. M. Ramsay, B.A., B.D., of Knox Church, Ottawa, preached both morning and evening. Rev. Mr. Bennet occupied the pulpit of Knox Church, Ottawa, on that date.

### MONTREAL.

Rev. Dr. McKay, of Woodstock, preached in Crescent street church last Sunday. Dr. McKay will conduct services the next two Sundays during the absence of the pastor.

Rev. Dr. Smith, of Thamesford, will occupy the pulpit of St. Gabriel's Church, Montreal, during Rev. Dr. Campbell's absence. Rev. Alex. Urquhart, of Indianapolis, Ind., will take charge of St. Andrew's church, Thamesford.

### EASTERN ONTARIO.

Rev. A. A. Scott preached in St. Andrew's Church, Appleton, on Sunday afternoon.

Rev. C. H. Cooke, of St. Andrew's Church, Smith's Falls, has gone to Manitoba for a month's holidays.

Rev. John Abraham, of Whitby, preached in the Presbyterian Church, Brooklin, last Sunday afternoon.

Rev. J. R. Conn, who has been assisting Rev. M. W. McLean in St. Andrew's, Belleville, will preach next Sunday morning in Appleton.

Rev. J. MacLeod, of Vankleek Hill, delivered an address upon "Books and Reading" at a musical and literary entertainment in Dalhousie Mills last week. The entertainment was to raise funds for a new library for St. Andrew's Church.

The Rev. Mr. Young preached at both services of the Presbyterian Church, Kemptonville, last Sunday. The lawn social given last week was a great success. A good amount of money was reaped as a result of the efforts of the willing workers.

In response to an invitation from St. Andrew's Church W.F.M.S., Almonte, Mrs. (Rev.) J. Wilkie, of Indore, India, addressed a meeting of the ladies of the two Presbyterian congregations in St. Andrew's Church, Thursday, last week, and was afterwards entertained at a reception held at St. Andrew's manse.

A very successful lawn social under the auspices of the Presbyterian Church, Suttsville, was held last Friday week. Rev. John McLaren, of Carp, presided as chairman, and after delivering a short address, proceeded with a very lengthy programme, consisting of readings, recitations, songs, club swinging, etc. Rev. Mr. Woodside, of Carleton Place, was present, and delivered a very able address and favored those present with a fine recitation. Recitations were also given by Messrs. Tazgart, Kidd and Swallow, which were much enjoyed by all. A few suitable selections of music, rendered by the Presbyterian and Methodist Church choirs, were well received. Refreshments were served during the evening by the ladies of the church. A booth, under the management of Misses McGuire and Alexander did a large business. The proceeds, which amounted to about forty dollars, will go towards the general fund of the church.

### WESTERN ONTARIO.

Rev. Wm. Farquharson, of Claude, is at his old home, at Fletcher, Kent, where he will spend a holiday.

The Rev. J. G. Shearer, of Erskine Church, Hamilton, has left for a vacation trip to the upper lakes.

Rev. D. Y. Ross and family, of St. George, are summering at their cottage, Beaverton, Lake Simcoe.

A large number of the congregation attended the reception given their pastor, Rev. J. A. Cranston, and his bride, on Thursday evening, in the Rockwood Presbyterian Church.

Rev. James Abrey, pastor of the Presbyterian Church, Monkton, exchanged pulpits last Sunday with Rev. Mr. Haig, of Millbank. The new cement foundation for the manse is now complete.

At a meeting of Knox Church session, in Galt, Rev. R. E. Knowles, B.A., announced to his elders that he had written to the Wilmington North Carolina, Presbyterian Church, discouraging the idea that he would accept a call.

At the last meeting of Presbytery Rev. S. Lawrence, of Vanneck, gave an excellent report on the statistics and finances of the congregations within the bounds of the Presbytery of London. The report was well received.

Kenble and Sarawak Presbyterian congregations have extended a unanimous call to Rev. Dr. MacRobbie, of Shorncliffe. Salary offered, \$1,000, free manse and four weeks' holidays. They have great hopes of Dr. MacRobbie accepting.

The Ladies' Aid of Knox Church, Acton, held a lawn social on the grounds of Mr. Hugh Mann last Monday evening. A good programme was provided. The church Sunday school held their annual picnic at Guelph, where a good time was had in Howitt's Park.

The call from the congregation of Alma Street Church in St. Thomas, in favor of the Rev. H. W. Rees, of Teeswater, has been sustained and arrangements made for Mr. Rees' induction at a time suitable to the Moderator and congregation.

Dr. Dickson, of Galt, sett on Wednesday for Ocean Grove, where he will spend his vacation with the Rev. Dr. Fraser, of Hamilton. The Rev. James Malcolm, Teeswater, will occupy his pulpit two Sundays, and the Rev. Dr. Smith, Toronto, formerly of Knox Church, Galt, on the third.

Rev. Dr. Smith, of Thamesford, read a stirring paper on "French Evangelization" at the last meeting of the London Presbytery, in which he made a strong appeal for its liberal support.

Permission was given St. James' and St. Andrew's Churches, of London, to borrow \$17,000 and \$20,000 respectively, on mortgage of the church properties.

At a special meeting of the W. F. M. Society of St. Andrew's, Strathroy, held on Thursday afternoon, July 13th, an address was read to Dr. and Mrs. J. G. Jordan on behalf of the ladies of the congregation, and at the same time a handsome tea and coffee service, old English style, was presented as a token of appreciation, and in memory of pleasant, profitable, spiritual and social relationships.

The Waterloo congregation met in the church Monday evening to bid farewell to the Rev. Mr. and Mrs. McNair, prior to their departure for Oakville, where Mr. McNair has accepted a charge. Mr. Geo. Davidson, on behalf of the congregation, read an address expressive of the deep attachment and high appreciation of the congregation for Mr. and Mrs. McNair, which was accompanied by a well-filled purse of gold.

At the Presbytery of Sarnia, which met in St. Andrew's Church, Sarnia, July 12th, the Presbytery, acting under the instructions of the General Assembly, released the Rev. Dr. Jordan, of Strathroy, from his charge in order that he may take up the work of the professorship at Queen's College. Messrs. T. Banks and G. Thompson represented the session, Mr. J. Noble the managers, and Mr. J. Pool the congregation. All these spoke in kindest terms of their pastor's faithful services and their regret at losing him. A resolution expressing in strong words the appreciation of the Presbytery was moved by the Rev. Dr. Thompson and seconded by Mr. J. R. Geddes. The Rev. R. Aylward, B.A., Moderator of Presbytery, will preach at Strathroy and declare the pulpit vacant on July 23rd. Immediately thereafter the congregation will vacate the church for the purpose of having extensive repairs and improvements made. They hope to be back and in a position to resume regular services early in October. The Rev. R. Haddon, B.D., was appointed interim Moderator during the holiday season, the Rev. J. Hastie and Rev. B. B. Williams will preach.

Rev. A. B. Winchester has declined the call to Berlin Presbyterian Church.

Rev. W. K. Shearer has been appointed Treasurer of the Presbytery of Paris.

Rev. Alex. Grant, of St. Mary's, has been chosen Moderator of the Stratford Presbytery.

Rev. Dr. J. A. Morison preached a vigorous sermon on the labor question at Chalmers' Presbyterian Church, Toronto, last evening.

Paris Presbytery has sustained the call given by St. Andrew's Church, Brantford, to Rev. Mr. Scott, of Hespeler. The salary offered is \$1,200.

As a result of dissension in St. Andrew's Church, Blenheim, Rev. Mr. Leslie will likely have his resignation accepted by the Paris Presbytery.

The call from the First Presbyterian Church, Brockville, to Rev. R. Laird, of Campbellford, has been sustained by the Brockville Presbytery.

Mr. Abrey, a recent graduate of Queen's University, has been called to the Presbyterian churches of Humphrey and Logan, in the Stratford Presbytery.

Rev. W. R. Ross, M.A., of Glencoe, has been called to Knox Church, Guelph, as successor to Rev. W. A. J. Martin, recently settled in Zion Church, Brantford.

Rev. D. Strachan, of Guelph, preached in the First Church, Brockville, on the 16th inst., by invitation from the session. Mr. Strachan will also occupy the pulpit next Sunday.

The Rev. Dr. Sutherland, of Fingal, has resigned the clerkship of the Presbytery of London, Rev. D. C. Johnson was appointed in his place.

Dr. Lyle, pastor of Central Church, Hamilton, has left for his summer home in Muskoka. In his absence the services in Association Hall will be taken by Rev. John Morton, who will assume all pastoral duties during July and the first week in August. Rev. J. Cumming Smith, of Indianapolis, who is well known to the members of Central Church, will occupy the pulpit from that date until the return of Dr. Lyle. The opening services in the church, which is undergoing thorough renovation, will likely be held on the second Sabbath in September.

**NORTHERN ONTARIO.**

The Rev. Mr. Johnson, of North Bay, conducted the services, morning and evening, in the Presbyterian Church, Sundridge, last Sunday.

The Rev. K. J. Macdonald, B.D., of Knox Church, Beaverton, exchanged pulpits with the Rev. J. R. Fraser, B.D., of Uxbridge, on a recent Sabbath.

The Rev. Dr. Grant, of Orillia, is still suffering from a sore knee, and delivered his Sunday sermons from a chair. He was assisted in the services by the Rev. Dr. Gray.

Rabbie Mooshie Daniel will preach in Knox Church, Owen Sound, next Sabbath at 11 a.m., and in the evening will give an address on "What the Gospel has done in Persia through Presbyterian Missionaries."

Rev. W. T. Ellison was elected Moderator of the Presbytery of Bruce for the ensuing six months. Rev. A. Tolmie gave notice of motion to the effect that he will move at the next meeting of the Presbytery for some changes to be made in the order of appointing representatives to the General Assembly.

At the last meeting of the Presbytery of Barrie leave was given to Mr. Leishman to moderate in call at Airhe, July 11th. Also to Dr. McCrae, at Banks, July 17th. Meeting of Presbytery, appointed at Collingwood on the 20th inst., to dispose of these two calls and their emergent business. Congregations were called on to preserve the Lord's Day intact. The Presbytery respectfully requested Grand Trunk officials at Allandale to reduce, as far as possible, railway labor on Lord's Day.

The Ladies' Aid of the Presbyterian Church, Powassan, held a very successful garden party and sale of work on Mr. Porter's lawn on Monday of last week. A platform was erected on the ground and an excellent programme was given, consisting of choruses, solos, drills and instrumental music, the chairman being Rev. J. K. Clark. Refreshments were sold at the stand during the evening. The grounds were well filled and every mind seemed to enjoy themselves. The proceeds amounted to something over \$36.

At the meeting of Bruce Presbytery the Rev. A. H. Drumm tendered his resignation of the pastoral charge of Port Elgin, and a numerously signed petition was presented praying the Presbytery not to accept it. The resignation was laid on the table and the congregation ordered to be called at the next meeting of Presbytery.

A motion of sympathy was passed at the meeting of Bruce Presbytery with Rev. H. McQuarrie, of Queen Hill, who recently fell and broke one of his legs, and the hope was expressed that he might soon be restored to the active work of the ministry. Mr. A. S. McLean, a student in Theology, and who has been transferred to the Presbytery of Bruce from that of Montreal, was examined in the several subjects prescribed for license, and the examination having been sustained, he was, according to the rules of the Church, duly licensed to preach the Gospel.

**LOWER PROVINCES.**

Rev. Mr. Cameron preached in New St. Andrew's, New Glasgow, last Sabbath.

Rev. Dr. Sedgwick preached last Sabbath at New Glasgow and Brookfield.

Rev. Prof. Falconer is canvassing the congregation of the P.E.I. in the interests of the College Building Fund.

The "Willing Workers" of Campbellton, N.B., held a garden party last Monday on the grounds of Mr. Bradshaw McKenzie.

A successful open air tea was held at Cavendish, P.E.I. The proceeds, about \$300, will be devoted to the building fund of the new church at the Cross Roads.

Miss Louise Patterson, daughter of the late Rev. Dr. Patterson, of New Glasgow, was married in Plymouth Church, Brooklyn, on July 8th, to Mr. Samuel Livesley, of London, England.

The Young Ladies' Mission Band, of Knox Church, Pictou, held a fancy sale and garden party on the 18th inst., on the grounds of Mr. Jos. A. Gordon.

Rev. L. G. McNeil, of St. John, has returned much improved in general health, and has gone on a short visit to his old congregation at Maitland, N.S. He hopes to be able to resume work in August.

The congregation of Middle Musquoloboit has been presented with a fine bell by Mr. Robert Reid, in memory of the late Mrs. Reid. It was rung for the first time on the Saturday before communion, last Sabbath.

The congregation of New Mills, R. Charlo, and Jacquet River, recently presented their secretary-treasurer, Mr. D. G. Murchie, with an elegant roller-top oak desk and revolving chair, as a token of esteem and appreciation.

The ladies of Prince William, N.B., helped their Orange friends to show that they were the "bulwark of Protestantism" in a practical fashion, by providing them with a strawberry festival in the interests of the Presbyterian Church of that place.

The baseballists of Hopewell, N.S., are in "a state of mind" at present. They advertised that there would be dancing at their picnic and it proved a powerful attraction, not to the giddy young folks, but to the strictures of "grave and reverend seniors," who could not see that "the end justified the means." The result was that the means ruined the end.

The Maritime School of Science will be held at Campbellton, N.B., July 25th to August 9th. It is conducted under the auspices of the N.B. Natural History Society, an organization which has done much good educational and field work.

Rev. F. J. Coffin, formerly of the Trinidad Mission, now professor of Hindi in Chicago University, is visiting London for the purpose of studying in the British Museum.

**Every Housekeeper Should Know**

- That salt should be kept in a dry place.
- That melted butter will not make good cake.
- That fat should be white, dry and close-grained.
- That the colder eggs are the quicker they will froth.
- That nutmegs should be grated at the blossom end first.
- That the best poultry has firm flesh, yellow skin and legs.
- That lemons will keep for years if covered with cold water.
- That to make good pastry the ingredients must be very cold.
- That pork should be fine, close-grained and the rind smooth and thin.
- That the best beef is moderately fat and the flesh of a bright red color.

**Presbytery of Chatham.**

Chatham Presbytery met in Erskine Church, Bichheim on July 11th, Mr. T. Nattress, B.A. Moderator, in the chair. It was agreed that henceforth standing committees of Presbytery be elected by ballot. Mr. Bartlet presented the report of the committee appointed to prepare a resolution re Bro. J. Becket, lately of Thamesville.

Moved by Mr. Bartlet, seconded by Mr. Tolmie, and agreed, that: Whereas at a previous meeting of this Presbytery the Rev. John Becket tendered his resignation of the pastoral charge of Thamesville and Turin; and whereas Mr. Becket at the time of his resignation was the oldest member of this Presbytery in the active duties of the ministry;

And whereas his long and faithful services in the duties of the ministry, and especially his wise counsels and ripe experience in the conduct of our business as a Court of Christ's Church;

Therefore, resolved, that we record in our minutes our sincere regret at the loss of Mr. Becket as a member of this Presbytery, and assure him that he carries with him our fervent wish and earnest prayer that he may be abundantly successful in carrying forward the Lord's work in his new field of labor, and that a copy of this resolution be forwarded to Mr. Becket by the Clerk.

And it was received and adopted. The committee appointed to visit the Pine field reported, and the report was received and the matter of the future supply was left in the hands of Presbytery's H. M. Committee. The clerk was appointed to prescribe students' exercises. At the request of the Convener of the Committee on Century Fund, it was agreed to allow the Moderator to fix the time and place of the regular meeting in September. It was resolved to hold an adjourned meeting in Harrow on August 2nd at 2 p.m., the main business being the ordination of Mr. T. C. Hood, B.A., who is under appointment as a Foreign Missionary in China.

Messrs. Munro and Tolmie were instructed to visit Blythwood, etc., in the interests of the 'agumentation Fund.

A call from Dresden, signed by 106 members and 83 adherents, to Rev. P. W. Anderson, of Methuen, was sustained as a regular Gospel call, and it was ordered that it be forwarded in the usual form to Paris Presbytery.

Mr. Radford obtained authority to moderate in a call at Comber.

The meeting was closed with the benediction. W. M. FLEMING, Clerk. Essex, July 13, 1899.

**Assembly Minutes.**

The minutes of the Assembly meeting last month, together with the annual reports of committees, are now ready, and a copy is being mailed this week to every minister of the Church.

No pelting rain can make us stay  
When we have tickets for the play;  
But let one drop the pavement smirch,  
And it's too wet to go to church.

**For the Sting of a Bee.**

A writer in our exchange says: "There is no better remedy for the sting of a bee or wasp than common mud." The writer, not long since, watched a pet kitten which treated a bee with undue familiarity and was stung on the nose, promptly rub the injured member in the mud and earth. A little earth and water will almost instantly relieve the suffering of a child from this cause if it is promptly applied."

"The year's at the spring  
And day's at the morn;  
Morning's at seven;  
The hillsides dew-pearled;  
The lark's on the wing;  
The snail's on the thorn;  
God's in His heaven—  
All's right with the world!"  
—Browning.

God is the Christian's refuge and strength. His loving kindness sustains our weakness, and through the richness of His divine liberality our wants are supplied. We can not faint to falling while leaning on His almighty arm. His holy Word is our pillar of cloud by day and of fire by night; and through His divine strength and guidance we shall reach the end of all our weariness with joy, and "cross over, the river and rest under the shade of the trees."



## British and Foreign

Dr. Matheson has resigned the charge of St. Bernard's Church, Edinburgh.

Contracts have been arranged for the first section of the work of restoring Paisley Abbey. The amount involved is over £13,000.

A marble bust of the late Dr. Morrison has been placed in the hall of the Training College, Glasgow.

The largest Sunday school in Glasgow Presbytery is connected with Govan Parish Church, where the number of scholars is 892.

A fine new organ has been placed in Cambridge street church, Glasgow (Rev. N. Smith), as a memorial of the late Mr. James Alexander, for many years an office-bearer in the church.

The foundation stone of the Pringle Memorial Free Church, Fochabers, was laid recently by Dr. Smith, Fochabers, and Dr. Black, Inverness.

The Presbytery of Philadelphia, after discussion, commended to the pastors, elders, and Sabbath school teachers the committing the Shorter Catechism to memory by the scholars as early as possible.

A stained glass window has been placed in St. Cutbert's Church, Edinburgh, by the senior minister, Dr. James McGregor, in commemoration of his twenty-five years' ministry in the parish.

We understand that amongst other names that have been spoken of for filling the pulpit of the late Dr. John Hall in New York, Revs. J. B. Meharry, of Church Hill, and Dr. Ross, of Newcastle, have been freely mentioned.

Mr. Robert Wales, owing to unforeseen circumstances, has intimated with extreme regret that he will be prevented from attending the meetings of the Pan Presbyterian Alliance, in Washington this autumn as delegate from the English Presbyterian Synod. His place will be taken by Mr. Samuel Smith, M.P.

Robert Bonner, of New York, widely known as the founder of the New York Ledger, and as the friend of Dr. John Hall and Henry Ward Beecher, died last week. He was seventy-six years old, and had been out of business for some time. He left a large estate. Mr. Bonner was an elder in Fifth Avenue Presbyterian Church.

The Rev. James Wallace M.A., assistant minister of Trinity Free Church, Glasgow, has been unanimously elected minister of Horncliffe, in the Presbytery of Berwick-on-Tweed. Mr. Wallace is son of the Rev. J. Wallace, Downvale Free Church, Patrick.

The membership of Marylebone Church now stands at 730, an increase of 118 since Dr. Hanson's induction seventeen months ago. The preachers at Marylebone church during the minister's vacation from August 13 will be Rev. Dr. Douglas Adam, Reformed Presbyterian minister, Brooklyn (three weeks); Revs. Hugh Falconer and S. Herbert Wylie (Newcastle), and Dr. Newman Hall.

The foundation stone of a new church for St. Paul's congregation, Birkenhead (Rev. T. W. Macpherson) was laid in Higher Tranmere by Mr. J. Evans. The church is intended to seat 600 people, and the cost will be about £5,000. Mr. Evans said the growth of Presbyterianism in Birkenhead during the last twenty-five years had been remarkable. There are now five churches in that locality, and ten between that borough and Chester.

To spend such a day in formal attendance at church, in yawning idleness that has not energy enough to think that God cannot possibly prefer that to honest, hard work; to spend it in gossiping levity, in a vacant weariness that hails dinner as the great event and real relish of the day—is a scandal to our common humanity.—Marcus Dods, D.D.

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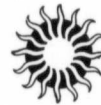
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## Health and Home

**In croup**—A strip of flannel or napkin folded lengthwise and dipped in hot water and wrung out and then applied around the neck of a child that has the croup will sometimes bring relief in ten minutes.

**Orange Pudding**.—Six oranges pared and cut fine, strew over them one cup of sugar, beat the yolks of six eggs with four teaspoonfuls of corn starch, strain into one quart of boiling milk, put the starch over the oranges when hot, beat the whites of the eggs with two spoonfuls of sugar, brown in the oven.

**Rhubarb Blanc Mange**.—Ingredients—A bundle of rhubarb, a gill of hot water, loaf sugar to taste, rind of a lemon, 1 1/2 oz. of cornflour to each pint of pulp, a few drops of cochineal. Wipe the sticks of rhubarb dry, if young; peel them if they are old, and put them in a saucepan with the hot water and sugar. Boil to a pulp, and then rub through a wire sieve or beat very fine. Add the lemon rind, grated, and make it a pretty color with the cochineal. Measure the pulp now with a pint measure, and for each pint take 1 1/2 oz. of cornflour, or 2 oz. if the pulp is very thin and watery. Mix the cornflour smooth with a little cold water; pour the fruit into a clean saucepan, bring it to the boil, pour in the cornflour, and boil again for five minutes, stirring all the time. Put it into wet molds or basins, and turn out when quite cold and set. Serve with custard or with milk and sugar.

**Making Coffee to Keep**.—Everyone knows how refreshing a cup of coffee is when either mind or body is fatigued. Unfortunately the various essences sold lack the flavor (and, I fancy, the stimulating properties) of coffee which is freshly made from the berry; and we haven't always the time for the latter process, which demands a certain amount of attention. So I advise making a good supply and bottling it for use. Perhaps you never heard of the plan? Well, this is "how it is done." Beat up an egg, shell and all, and mix it thoroughly with a quarter of a pound of freshly ground coffee—that which has been ground for a week or so is no use for the purpose. Pour on to the mixture two quarts of boiling water, bring up briskly to a boil, and then boil steadily for five minutes. Let it stand, undisturbed, until cold. Then pour off, very carefully, so as not to disturb the sediment, into bottles; cork them securely, and store in a cool place. In this way a fortnight's supply can be made. When needed, heat the necessary quantity (you can do it over a spirit lamp), add milk and sugar to taste, and you will have a very delicious and invigorating "brew," though, of course, not so aromatic as when first prepared.

### Corn Fritters.

Beat two eggs without separating, add one cupful of milk, one pint of pulped green corn, two-thirds of a teaspoonful of salt, one-third of a teaspoonful of pepper and just sufficient sifted flour to make a thick batter—the amount varying according to the milkiness of the corn. Beat for a moment, add one tablespoonful of melted butter and one teaspoonful of baking powder, and drop by spoonfuls into hot fat. Turn as they brown and serve very hot.

### Spiced Blackberry Syrup.

Mash the fruit, bring slowly to a boil and strain; measure, and allow one heaping cupful of sugar for every pint of juice, one teaspoonful each of cinnamon and nutmeg, and half as much cloves and ginger. Tie the spices in a piece of muslin; put all over a slow fire; stir until the sugar is thoroughly dissolved; let boil two minutes, skim, take out the spices and seal at once. Elderberries may be prepared in the same way, using ginger and nutmeg with the mace and cloves. When used plentifully to flavor drinking water, these drinks are excellent to cure the stomach and bowel disorders so common at this season.

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He took it out on the heights and put it upon a rock, and lay down in the heather to watch what would happen. Presently he saw it lift its head and open its eyes and look. That eagle's eyes saw something in the upper air which the man could not see, and that eagle's ear heard something which the man could not hear, but he watched until he saw a speck in the sky, and that speck grew larger, and presently he became aware that an eagle was coming down. Down it swopt with a scream of exultation, and passed over the sick eagle, and fanned it with its mighty wings, and lifted it up upon its own broad pinions until the sick eagle, gathering strength from contact with the messenger from the sky, spread its wings and soared away into the fathomless blue.

That eagle could bring life and invigoration down here because it came from the upper air.—C. I. Scofield, D.D.

\*\*\*

**Three Lessons.**

There are three lessons I would write,  
Three words with a golden pen—  
Upon the hearts of men.

Have hope! though clouds environ round  
And gladness hide her face in scorn,  
Put thou the shadow from thy brow,  
No night but has its morn.

Have faith! where'er thy bark is driven—  
The calm's disport, the tempest's mirth—  
Know thou, God rules the hosts of heaven,  
The inhabitants of earth.

Have love! not love alone for one,  
But man as man thy brother call,  
And scatter like the circling sun  
Thy charities on all.

Thus grave these words upon thy soul:  
Hope, faith and love—and thou shalt find  
Strength when life's surges maddest roll,  
Light when thou else wert blind.  
—Schiller.

\*\*\*

**Heels of Boots.**—Keep spring heels upon the girls' shoes as long as possible; they assist in correct walking, where high heels are really injurious; if taught to stand and walk properly, there will be no trouble with "heels running over." Easy, strong boots should be chosen for the girls, not the paper-soled variety, so thin that one feels the chill of the ground as soon as she steps upon it.

**The Proper Diet for School Children.**—A school girl of ten years should have good, easily-digested, nutritious food. Well-cooked, steel-cut oats for breakfast; sub-acid fruits and soft-boiled eggs. If she carries her lunch a cup custard, fruit and chopped meat sandwiches, made from either beef, mutton or chicken, will answer. No pork nor yeast, no sweets nor fried foods should be given children. Apples, either baked or raw, between meals are good. For the evening meal give a nutritious cream soup, then a red meat, either beef or mutton, roasted, boiled or broiled; a lettuce salad, containing a light French dressing, made with oil and a few drops of lemon juice; some simple dessert, such as rice pudding, cup custard, tapioca or baked apples.

\*\*\*

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